The CHRISTIAN CENTURY

A Journal of Religion

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Nationalism Throttles Missions!

By Homer E. Wark

Youth Cannot Wait

Satan Loosed

Editorials

Hungry Sheep

By Abigail Chesley

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XUM

In This Issue

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ABIGAIL CHESLEY
is a pseudonym for one who has attained eminence in an important field of American culture, but who feels that the present article must appear anonymously since "I don't know which would be more disastrous in a community like this: the parts that are literally autobiographic or the bits that were created to make a composite portrait."

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The CHRISTIAN CENTURY

September 13, 1933

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Contents

Editorial
- Editorial Paragraphs 1131
- Satan Loosed 1134
- Youth Cannot Wait 1135

Quintus Quiz: Disobey That Impulse! 1137

Verse 1137, 1139

Contributed Articles
- Shall We Leave It to God? by William F. Kosman 1138
- Nationalism Is Throttling Missions! by Homer E. Wark 1140
- Hungry Sheep, by Abigail Chesley 1142
- Military Interlude, by Renwick C. Kennedy 1144

Books
- Contemporary American Theology, edited by Vergilius Ferm 1145
- Christian Social Science, by E. P. Pfatteicher 1146
- The Sensible Man's View of Religion, by John Haynes Holmes 1146
- The Adventurous God, by Charles Edwin Schofield 1147
- Does Science Leave Room for God? by R. O. P. Taylor 1147
- The Infinity of God, by Bertrand R. Brasnett 1147
- The Epistle to the Romans, by Karl Barth 1147

Correspondence 1149

The Question Box 1151

News of the Christian World
- Correspondence from Japan 1152
- British Table Talk 1152
- Correspondence from the Southwest 1153
- Correspondence from India 1154
- Correspondence from Canada 1155
- Correspondence from Kansas City 1156
- Correspondence from New York 1157
- Correspondence from San Francisco 1158

The New Films 1159

Books Received 1159

Calendar of Coming Events

Sept. 15-16. World alliance for international friendship through the churches, Sofia, Bulgaria.

Sept. 18. Presbyterian fellowship day for ministers and elders, Detroit presbytery, First Presbyterian church, Birmingham, Mich.

Sept. 19-21. Midwest regional meeting, Congregational Christian churches, First Plymouth church, Denver, Colo.

Sept. 20. Rally meeting of Detroit Presbyterial society, First Presbyterian church house, Detroit.

Sept. 24-Oct. 1. Religious education week.

Sept. 27, 28. Missionary institute under auspices of the council of church women, Y.W.C.A., Detroit.

Sept. 27, 28. Foreign Missions conference of North America committee of reference and counsel, New York, N. Y.

Oct. 1. Rally day (Methodist).

Oct. 2. Fall meeting of Detroit presbytery, First Presbyterian church, Mt. Clemens, Mich.

Oct. 3-8. Rock River conference Methodist Episcopal church, Ottawa Street church, Joliet, Ill.

Oct. 3-10. Quadrennial conference, Evangelical Synod of North America, Cincinnati, O.

Oct. 4, 5. Annual meeting of Women's synodical society for missions, Jefferson Avenue church, Detroit.

Oct. 5. Presbyterian board of church extension meeting, Detroit.

Oct. 6-8. Annual conference of teacher's union and auxiliary. Hudson Guild farm, Netcong, N. J.

Oct. 6-10. Missions Training Institute, New York City.

Oct. 10. Synod of Michigan, Kalamazoo, Mich.

Oct. 11. Annual convention of New Hampshire council of religious education, First Congregational church, Concord, N. H.

Oct. 11-15. International convention of the Disciples of Christ, Pittsburgh, Pa.

Oct. 14-16. New England regional conference, Pittsfield, Mass.

Oct. 13-15. Annual conference Fellowship of Reconciliation, Swarthmore college, Pa.

Oct. 15, 16. Foreign missions conference under auspices of Detroit council of churches, Detroit.

Oct. 17-19. Catholic rural life conference, Milwaukee, Wis.

Oct. 19. St. Louis conference, Methodist, south, Sikeston, Mo.

Oct. 20-22. Sesqui-centennial, Dickinson College, Carlisle, Pa.

Oct. 22-26. Centenary Anglo-Catholic congress on the Catholic Revival and the Kingdom of God, at the Bellevue-Stratford, Philadelphia.

Oct. 29-Nov. 3. United foreign missionary conference, New York city.

Oct. 30. Presbyterian ministers meeting at First Presbyterian church, Detroit.

Oct. 31. Fall meeting. New York district, New York conference, Woman's foreign missionary society, Calvary church, New York, N. Y.

Nov. 14. Fall meeting Methodist board of bishops, First church, Germantown, Philadelphia.

Nov. 20-22. Annual meeting, Methodist board of home missions and church extension, Philadelphia, Pa.

Nov. 22-25. Annual meeting Methodist board of foreign missions, Central church, Brooklyn, N. Y.

XUM

The Christian Century

An Undenominational Journal of Religion

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EDITORIAL

HITLER counts that day lost whose low descending sun sees no new affirmation of the unassimilability of the Jews and the necessity of their complete segregation. According to one of his colleagues, whose utterance is evidently inspired and approved by the Leader, it will not be enough to segregate them in colonies of their own in Germany. They would always be festering sores in the body of the nation. The only solution is to gather up all the Jews in Germany, and in the rest of the world too, and settle them in some country large enough to support them. Palestine is not large enough. Thus Hitler becomes, according as one wants to look at it, either the prophet of a compulsory Zionism which will have its seat at a new Zion, or the advocate of a greater ghetto which will accomplish on a grand scale the design of the segregated quarters to which Jews were confined in the medieval cities. This complete absence of any realistic grasp of either Jewish or gentile sentiment throughout the world is only what one would expect from a mind so completely closed to anything except its own desperate devices. Hitler doubtless knows that he has made the Jews of Germany willing to go anywhere, just so it is outside of Germany. What he apparently does not know is that he has produced for them throughout the remainder of the world a degree of sympathy that they have not enjoyed since the fall of Jerusalem.

The Greater Ghetto

Boycotting German Products

SAMUEL UNTERMYER, famous lawyer, heads the American division of the projected international boycott of German goods which is being launched at a convention held in New York this week. Alfred E. Smith, James W. Gerard and many other nationally known figures have promised to participate in the launching. It is hoped in this manner to make the boycott more than a Jewish affair, for its effectiveness will, of course, vary directly with the size of the group that can be persuaded to engage in it. In thus resorting to a boycott of German products Mr. Untermyer and his associates have probably picked out the one form of argument—short of war—which may possibly have some effect on the nazis. Fears expressed in some quarters as to the effect on Jews in Germany are really beside the point, since the German Jews are already under sentence of "humane annihilation" in any case. But the nazi government has shown itself increasingly responsive to the interests of German big business, and those interests require a speedy rehabilitation of foreign trade. Such trade, which constituted almost 30 per cent of the total product of German industry before the March revolution, has been falling off in sensational fashion. Both industrialists and thoughtful nazis realize that unless the trend can be reversed there is slight hope for that economic recovery and general provision of jobs by which, in the final analysis, the national socialists will be judged. Pressure concentrated against a recovery of German foreign trade is, therefore, the kind of pressure which even the Jew-baiting nazis will find it most difficult to resist. If the proposed boycott should assume serious proportions it would do more to make Hitler and his colleagues consider a change of policy toward the Jews than all the reasoned arguments that could be framed.

Regimentation For Labor Also

THE announcement that the coal code had been agreed upon and was about to be signed was premature. Both parties shied from the dotted line. No check-off for rent and powder, said the union leaders, unless there is also a check-off for union dues, and the operators who have not had wage agreements with the United mine workers refused to become a collection agency for union dues. On the other side, the clever attorneys for the operators discovered that the terms

of the recovery act prohibit them from making a closed shop agreement (even if they wanted to) at the same time that the NRA is trying to get them to make one. How so? Simple enough. The act says that employers shall not make membership in any organization a bar to employment—meaning, doubtless, to prohibit yellow-dog contracts. If, then, a miner prefers to belong to one of the "independent" unions rather than to one of those affiliated with the American federation of labor, the employer cannot discriminate against him on that account. From the standpoint of the A. F. of L., that constitutes open shop. This reading of the recovery act was a surprise attack. Just what is to be done about it, is not yet clear. Two opposite courses appear to be open. The first is to leave the whole matter of open and closed shop outside of the code and allow it to be settled, as it always has been settled, by negotiation between operators and miners in individual cases. But that means to perpetuate the issue which has caused many of the strikes and brought chaos to the industry. The second is to proceed to a regimentation of labor comparable to that to which capital and management is now being subjected and to bring the independent and the affiliated unions into such a degree of coordination that it will be impossible to play them off against each other.

Mr. Roosevelt's Responsibility To the Laboring Man

ONE of the first and most important by-products of the work of the national recovery administration has been the resuscitation of the American federation of labor. The process of working out a permanent labor policy under the new codes is not yet far advanced, and there are indications that many employers who, in order to get under the blue eagle, have been willing to make some sort of temporary arrangement with the old-line unions, hope later to wriggle out of most of the restraints thus imposed. But the guarantee, under the law, of the right of collective bargaining to workers has, naturally and swiftly, worked to the advantage of the only organizations that were ready to bargain. Just as NRA has brought an astonishing increase of importance to scores of industrial associations that, six months ago, could scarcely pay for office rent and postage stamps, so it has brought back from the verge of extinction numbers of craft unions whose inept (and sometimes worse than that) leadership and policies had almost destroyed them. A striking example is to be found in the United mine workers. Under the leadership of Mr. John L. Lewis this body, six months ago, had reached a point where nothing but the power of the courts, backed in frequent cases by sheriffs and militia, was holding it together. And this disintegration had come quite as much as the result of the sort of leadership supplied by Mr. Lewis as from any opposition on the part of mine operators. Now Mr. Lewis and his organization appear to be sitting on top of the coal-mining world. In one sense, this is as it should be. That is to say, the coal industry needs a powerful union to represent the miners' interests under the code. But the government assumes a grave moral responsibility when it gives Mr. Lewis, or any other labor leader with so questionable a claim to leadership, such power. Mr. Roosevelt would be well advised if he turned some brain-truster loose on the problem of making sure that labor, in this hour of new hope, shall not be betrayed by an incapable leadership.

Henry Ford as A Lone Wolf

BY temperament, habit and conviction, Mr. Ford is a sturdy individualist. His refusal to participate in the conferences leading to the formulation of the code of the automobile industry, or to sign it after it was completed and approved, puts him in the position of a lone wolf. But he has been so long accustomed to that status that probably he enjoys it. Indeed, it is probably because he enjoys it that he occupies it. Only slightly qualifying the intense silence which has issued from his organization since the code was approved and since even the President began to ask what Ford was going to do about it, have come hints that Mr. Ford proposes to be a benevolent wolf, or perhaps only a sheep in wolf's clothing; that he will issue a code of his own, with higher wages and shorter hours than those proposed for the industry as a whole. Some weeks ago, before the code was formulated and when he made his last public statement on the subject, he said that he would have to "live down to it," rather than up, if he conformed to it. Mr. Ford must be credited with seeing, long before any of the other large industrialists did, the general economic necessity of high wages. His five-dollar-a-day minimum is famous. It put consternation into the hearts of his competitors. If now, as then, he establishes higher wages and shorter hours than the others he will be proving, if he proves anything, that the code did not go far enough. He may not even be proving that, for he operates under exceptionally favorable conditions. But aside from that, and from his continued resistance to unionization, he will be illustrating a non-cooperative attitude which is precisely what industry does not need at the present time. The success of this national experiment in industrial organization depends upon the hearty cooperation of all important elements. Mr. Ford's vanity ought to be satisfied with the universal recognition that he is so obviously one of the important elements that his cooperation is deemed essential to the success of the plan.

Looking Behind the Source of Gifts to Promote Peace

AN astonishing story is published by the Week, that independent London news review which, in the course of its brief life, has already built an international reputation for revealing the "inside" of European political developments. It states that the

large gift (rumored to be £50,000) recently received by the All Peoples association for promoting its work in behalf of "international friendship" came from the British foreign office, to which it was given by "a private individual, the only string attached to the money being the stipulation that it was to be used for boosting the empire, pushing British empire interests, et cetera." The All Peoples association—better known by its initials as the APA—is a creation of Sir Evelyn Wrench, editor of the Spectator and founder of the English-Speaking union. It has developed a considerable international organization, and the Week declares that this gift from the British foreign office, with its attached conditions, was accepted only after a heated debate inside the association's directing council. We are, of course, in no position to pass on the truth of this report. Now that it has been publicly made, in a country where the laws of libel are as strict as they are in England, some statement is certainly in order from the British foreign office and from the APA. But whether true or false, the charge should be sufficient to put all organizations working in the name of peace on their guard. The prohibition movement in this country has furnished a number of melancholy examples of what can happen to an idealistic body that accepts contributions without sufficient scrutiny of their source. Gifts from governments which are pursuing their own political interests—as, for instance, the present British opposition to any disarmament that would do away with air-bombing—will never build a peace movement that has any moral standing.

Clean Hands for Federal Funds

SENATOR BURTON K. WHEELER has demanded that none of the immense sums to be expended by the national government on public works or other forms of relief and economic recovery be allocated to states or municipalities where there is suspicion of financial untrustworthiness on the part of local authorities. Such a policy, if adopted, would be taken as a threat against many local governments, and a means of bringing them under a virtual Washington control. Yet it is hard to see what reasonable exception can be taken to the proposal. In Chicago, for example, unemployed relief has apparently reached another of its periodic exhaustions of resources, with nothing between the jobless and starvation but further federal aid. On what principle of good government, however, can the federal authorities justify turning over large additional sums for expenditure to a city administration headed by a Mayor Kelly, which is in turn controlled by a state party organization under the thumb of Mr. Patrick Nash? Both these gentlemen, it is now known, have recently been forced to pay both back taxes on large undeclared incomes and penalties for previous failures to obey the law. Mr. Nash has, up to date, rendered no explanation of his settlement with the government, and the statements of the mayor have served to heighten rather than lessen the suspicions which his transactions have aroused. At the same time it has been revealed that the governor of Illinois unsuccessfully attempted by personal intercession in the attorney-general's office at Washington to head off action against another prominent democratic politician. It may be unfair to make the neediest portion of a community the first sufferers in dealing with such political gentry. But it would seem an elementary principle in the New Deal that the nation's resources should be entrusted only to those who have shown they can be trusted. A positive stand of this sort in Washington might go a long way toward cleaning up local and state politics throughout the nation.

Ayers Refuses to Handle Liquor Advertising

A TEMPERANCE lecture of extraordinary force, for all the mildness of its language, was delivered by Mr. W. W. Fry, president of the nationally known advertising agency, N. W. Ayer & Son, in a simple statement of his firm's policy. This agency has canceled a contract of ten years' standing for handling the advertising of Canada Dry Ginger Ale, Inc., because the latter company has announced that it will sell whisky and beer after repeal. Mr. Fry says that the return of liquor will divert purchasing power from essential commodities; that its contribution to federal and local treasuries will be made at the expense of the class that can least afford it; and that "the liquor business has not changed and will be run by the same old crowd in the same old way." To handle the advertising of a liquor-selling firm would put the agency "in the position of making alcohol attractive to the youth of this country," which would be "for us an impossible situation." Furthermore, Ayers does not care to force upon their other clients the slightest connection with the liquor business, any more than they are willing to have it forced upon themselves. "We regret the condition which necessitated this step," says Mr. Fry, "but on a strictly business basis we are certain we are right. The moral question in repeal can be left out entirely, but from a purely business standpoint we still cannot see a very happy result in the return of liquor." And his firm is willing to stand by that judgment even at the cost of losing a very large contract and breaking off a business connection of long standing. No heroics, no pose, just a plain statement by a business man who has convictions and the courage to act upon them. The daily press, so far as noticed, has found no space to record this incident. It is reported in the Editor and Publisher, and in Time.

Being Generous To the Navy

IT seems almost like pouring sand into the gears of the industrial recovery machinery to question the wisdom of any expenditure of public funds which

promises to give employment to anybody—and of course it is practically impossible to spend money without creating some jobs. Nevertheless, the signing of contracts on one day for the construction of thirty-seven warships seems a singularly inept method of promoting either industrial recovery or any of the conditions which must accompany recovery. Perhaps it is a small matter to spend so many millions of federal funds for naval construction when so many other millions (all drawn not from the treasury but from the consolidated deficit) are being put into the building of roads, dams, bridges and tunnels. But it is not the first cost of warships that counts; it is the upkeep—in terms both of actual costs of maintenance and operation and of international consequences. The building of cruisers and destroyers is at about the last possible remove from being a "self-liquidating project." The secretary of the navy hopes that "this is the beginning of a navy built to the limits of the London treaty and second to none." With another disarmament conference about to convene, why the indecent haste to build up to the treaty limit agreed upon at the last one? If there has been any sober consideration of the actual naval needs of the United States, there has been no evidence of it. The slogans seem to be "Build up to the limit," "Second to none," and "Make work." And also: "Be generous to the navy." The secretary says that "the President has acted generously with the navy." One can understand being generous toward the men who serve in the navy, and the government ought to be that. But why "generous with the navy"? A navy is an instrument, not an object of generosity. It would be as sensible to praise a man for being generous to his burglar-alarm system or to the wall around his estate. We will never get a sane naval policy until we get away from the attitude of sentimental devotion to the navy, and from pride in being "second to none," and consider dispassionately just two questions: For just what purposes do we want to use the navy? And how much navy do we need for those purposes?

Satan Loosed!

STAND where you will today, you are at the vortex of gathering storm. The man of Asia who lifts his head sees black clouds still over Manchuria, piling ominously toward the Indian meridian, sending out lightnings above the Arabian peninsula. The man of Africa hears the thunder of French guns again in action along the edge of the Sahara, feels the gathering tensity between gold-hungry whites and dispossessed natives in Kenya. The man of Europe finds his whole sky overcast, with storm warnings flying at half a dozen points about his continent. The man of South America listens to the rumble of cannon on two fronts, and wonders where and how soon the next outbreak will come. Even in the United States the man on our streets lifts his head to hear the long-stilled hammer of riveting machines rattling against the steel ribs of new warships, and the papers begin to preach that creed of preparedness which has not been heard since 1916.

Only three months ago the delegates of the nations went to London in the hope of devising some sort of new economic undergirding for international peace. It was an enterprise ill conceived and blunderingly attempted, and it was foredoomed to failure from the start. But the reaction from that failure has been swift and tragic. Everywhere political leaders and the masses susceptible to their influence have acted as though the London conference had finally proved that the nations cannot find *any* common ground of understanding, that each nation *must* become a law unto itself, and that international affairs are again to be ruled by that hell-inspired motto, "Every state for itself, and the devil take the hindmost."

Early this spring Mr. Shillito published his book, "Nationalism: Man's Other Religion." In it he dared to prophesy that the nations were rushing toward a day when nationalism, elevated to the status of a soul-possessing way of life, would challenge both Christianity and all the other faiths for the genuine control of man's spiritual life. Never was prophecy more swiftly fulfilled! The Moslem in Turkey, the Buddhist in Japan, as well as the Christian in Germany (and only to a slightly lesser degree in other states) stand already confronted by this creed: "The state can do no wrong!"

Take your stand even within the necessary constrictions of the pages of such a weekly as The Christian Century and this rise of nationalism to the dignity of a new faith can be clearly discerned. Who that reads it has been able to escape from appreciation of the actuality of the crisis which Dr. Homrighausen drove home in his article on "The Ethical Dilemma of German Christians," published two weeks ago? Or who that reads of the speeches of Kagawa and Dr. Sugiyama to the missionaries in Japan this summer, as they are reported in this week's news pages, can fail to see the rapid approach of that same crisis on the other side of the earth? And if there are American readers momentarily tempted to complacency because these crises have arisen in other nations, let them remind themselves of the space that has already been devoted to that still authoritative American legal dictum, "The voice of congress is the voice of God."

Nor is this quickening nationalism a negative phenomenon. Proponents of economic nationalism—such men as Dean Donham of Harvard and John Maynard Keynes of England—like to speak of such a policy as though it were nothing more than a drawing back from outside entanglements, a concentration on the needs and problems of home without interference in the affairs of others. A policy of that sort, were it followed in good faith, might involve no increase in international tension. Or it might even lessen that tension. But the obvious and dismaying fact is that the nationalism which is now grasping for the control of men's minds, their emotions, and their acts is a

positive and assertive threat. It always can find reasons why, in order to be safe at home, the nation must possess something that it does not now have—Japan must have Manchuria, Germany must have Austria, Britain must have the Singapore naval station, the United States must have the trade of the Argentine. Nationalisms that use that word *must* are not content to limit their activities within present boundaries.

It is fortunate, for those who wish a clear-eyed view of what we have to deal with, that Hitler's apologia, "Mein Kampf," is just being translated into English. Let it be hoped that no attempt to cut down the length of the book will be allowed to dull the sharpness of his picture of Nazi nationalism:

> The political testament of the German nation for its foreign dealing should and must read: Never to tolerate the existence of a second continental power in Europe. To see in every attempt at erecting a second military power on the German frontier, even if it be only in the form of a militarily capable state, an attack against Germany and to see therein not only the right but the duty, with all means, up to the use of armed force, to hinder the rise of such a state, or if it has already arisen, to destroy it.

An Associated press dispatch from Berlin on August 29 reported the dedication of that city's "first bomb and gas-proof cellar," built as "an example for other home owners." Such an event grows with inescapable logic out of such a passage as has been quoted from the man whom the German people enthusiastically hail today as their Leader.

But it will be contended in certain quarters that this is to put far too tragic an interpretation on the building of bomb-proofs. These things, comparable with recent gas-mask drills reported from Moscow and Tokyo, are to be regarded, it will be claimed, as nothing more than the sort of scaremongering which always precedes a government's attempt to boost its armament budget. We do not believe that such an interpretation is adequate, but what if it were? What if the prophecy of Major Paul Goldenstedt, "closest advisor of former premier Hughes," reported from Sydney on September 4, that "some time in the future the Japanese will employ stronger methods to turn virile Australians into coolies," were nothing but scaremongering in behalf of a bigger Australian army and navy? What if the full-page broadsides of Mr. Hearst, scattered across this country on August 30, predicting a war with Japan to result in "compelling us to pay a great indemnity and to surrender to her some part of our Pacific coast mainland," were nothing but scaremongering in behalf of a bigger American army and navy? Is any less mischief done?

In some degree, this sort of scaremongering is going on today in practically every armed nation, and the result—not in some dim future but in the next few years—will be a world of peoples psychologically conditioned for nothing but war.

That is what the recrudescence of extreme nationalism is doing to us, politically. Shortly it will begin to appear what it is doing to us economically, and then socially. In this issue Dr. Homer E. Wark, who has dealt with the international aspects of religion as missionary, professor of missions, and writer of standard works on the philosophy of missions, pierces through the outer coverings of the missionary problem to discover that it is this same malign influence which has been at the bottom of the recent falling away in missionary interest and support. His thesis will rouse dispute, but there is certainly enough in it so that those who say they desire a revival of missionary enthusiasm in the western church will have to reckon with the possibility that it is western nationalism which blocks the way toward that revival.

And if the Christian churches of the west must reckon with the relation of their members' nationalism to their missionary efforts, so must they reckon with the relation of that same emotional factor to their whole gospel. The church in Germany has found that out, far too late to protect itself against absorption by the state. The church in Japan will soon find it out, says Kagawa, gloomy over the prospect as to what will happen when the test comes. How about the church in America? Can it bring a people under the influence of the assertive nationalism into which recent events have plunged us to acknowledge the persistent and ultimate validity of the all-inclusive religion of Jesus and the prophets?

Nationalism of the sort which has been turned loose among men during the last few months is a Satan, fallen from the high estate in which it might have blessed mankind, and headed for the pit. A decade and a half ago the western churches, helpless after the drums begin to beat, found themselves under the spell of that malign spirit, carried far toward the place of destruction. If they are to save themselves from a new slipping down that gulf of doom, they must at once and at any price prepare to confront this Satan with the truth of a living God. Satan is loose—the despairing terror or the infatuated battle-lust of men everywhere attests it. Will the churches dare attempt their ancient task of bringing him under control? There is only one place for them to inaugurate that effort—in the lives of those millions who already are within the reach of religion's voice.

Youth Cannot Wait

IT SEEMS more than a little strange that, simultaneously with the perfect furor of federal expenditure for roads, bridges, canals, tunnels, dams, reclamation projects, post offices, army housing and naval construction, all in the interest of industrial recovery, not to mention the immense sums that are very properly going into the channels of direct relief for the unemployed and their dependents, there should be almost a panic of economy in the field of education. Construction to make work and to put money into circulation and to build up buying power is a good thing. True, it will cover a multitude of sins and the contracts will enrich a multitude of sinners. Neverthe-

less, *in principle*—as the diplomats so diplomatically say—it is a good thing. But why the sudden and almost universal burst of zeal for the curtailment of expenditures for education at the same time?

It is perfectly well understood that all this federal outlay for highways, irrigation systems, warships and unemployment relief is not being financed out of current income. In the President's most ambitious efforts and most sweeping promises to balance the budget, he never contemplated the inclusion of these items. They are emergency projects, the cost of which is charged against an emergency budget and paid out of the proceeds of bond issues. This is just as it should be. In times of special need and shortened income, there must be special measures; and for governments (unlike individuals) it is better to borrow to meet a present need than to accumulate a surplus to meet a future one. Not many of these projects can even be called self-liquidating, and some of those that are so called almost certainly will not actually be so. Even so, the general policy has sufficient justification. It will not be easy to pay off all these bonds, even when prosperity returns, but doubtless they will be paid, in some sort of dollars, and meanwhile the emergency will have been met. There are some things that cannot wait indefinitely for a remedy, and the more acute phenomena of economic depression are among them.

But youth is also among the things that cannot wait. The reference is not to the impatience of youth but to its transience. Boys who were sixteen when the great crash came are now twenty. Those who were twenty are now twenty-four. Children have grown to adolescence, and boys and girls to manhood and womanhood. If there is such a thing in the world as an emergency—a now-or-never situation—it is the situation presented by a child. He simply will not remain in statu quo. The things that can be done for him only while he is a child must be done promptly or remain forever undone. If they remain undone, the loss is both his and that of the whole society of which he forms a part.

This is all very elementary and obvious, yet it seems to have been overlooked in making plans to meet the present emergency. It is essential to remember that education always constitutes an emergency.

It is not unreasonable that, when all salaries are being reduced, the salaries of teachers should also be proportionately reduced. It is not necessary to think of them as a specially favored class. In some respects they do deserve special consideration, but they can scarcely claim immunity from their fair share of the retrenchment when general retrenchment is the order. The bond-owners and mortgage-holders may be immune (so long as their securities are good), but not the teachers.

But it is unreasonable and discreditable that the blow should fall most heavily upon the most defenseless class; that teachers' salaries should be cut more heavily than janitors' and engineers' salaries; that teachers' salaries should be farther in arrears than any others because they can be relied upon not to quit whether they are paid or not; and that teaching staffs should be reduced by doubling the work of some and ruthlessly discharging others, while at the same time the country is pouring out hundreds of millions of dollars on all sorts of construction jobs to make work for the unemployed, and industry is adopting codes under government guidance, to shorten hours and spread work.

The most serious feature of the educational retrenchment is not the reduction of teachers' salaries but the general tendency to eliminate socially valuable and even essential features of educational work. "Away with the 'fads and frills!' Back to the three R's!" How simple it sounds! Elderly people who spent their own youth and got their own education in a relatively simple society—especially elderly people who see the little red school house through a sentimental haze, along with the old swimming hole, and most especially elderly people who have a good deal of taxable property and no children—are easily persuaded to classify as fads and frills every form of educational activity that has been introduced since their own early days.

The total educational process is a complex of many types of work. There is neither space nor occasion here to attempt any exhaustive definition of it. But it may be possible to point out some features which are indispensable in any system of education which can be considered even reasonably adequate to the needs of our time.

Public education must provide opportunities for every child from early childhood "to the age at which employment is possible and socially desirable"—to quote the report of the recent conference of the National education association. Child labor is going, for the good of the children and for the advantage of the adults whom the children have been crowding out of jobs. A later age of employment is socially desirable. When jobs are scarce, it becomes inevitable. The schools must fill the gap.

Children are not bullets cast in a mold, but individuals of varying capacities and characteristics. Education that is not sufficiently individualized to fit these diverse capacities is not education at all. The human waste in a school that is a tread-mill is something too terrible to contemplate. It costs more to run a real school than a human bullet-mold, but it is worth more than the difference in cost.

Juvenile delinquency is, in large part, a result of educational failure. It is the business of education to be concerned both with the formation of wholesome personalities and with the reformation of those that have been deformed in the first making. This aspect of education is neither a fad nor a frill, but a social necessity, a good investment, and an emergency enterprise that cannot wait until good times return.

Where parents cannot provide for the proper nutrition of children and the maintenance of health during school years, the state must do it. That is no new discovery, but that the school has a direct concern with the process and is a good agency for carrying it on is a relatively new idea. Whether or not this is

XUM

called a part of education, does not greatly matter. That it should be taken care of matters a great deal. Much work of this character is carried on school budgets, and more should be.

Adult education is an essential part of any complete program. So many social and cultural changes have occurred since the present generation of adults passed beyond ordinary school age that they will be forever unadjusted to the world in which they live unless educational facilities are provided for them. The increase of leisure both provides the opportunity and intensifies the need for this. The necessary shifting of adults from one occupation to another, under the stress of the economic readjustments which the government itself is now urging and supervising, requires an increase of occupational training for adults.

The list could be much extended. These specifications are sufficient to illustrate the principle. The maintenance of the educational process unimpaired in all its essential activities constitutes an emergency of the most urgent character.

Dis-Obey That Impulse!

EDITOR THE CHRISTIAN CENTURY:

SIR: I do hope that, with all these resignations, we are not about to witness the end of the Brain Trust. We have seen to our sorrow the control of things without an equal control of our thoughts about things so that even the slightest increase in both the stock of brains and brain stock became a source of satisfaction. Perhaps it smacked too much of the millennium to have such a wide embrace that could include Professor Ogburn and Senator Huey Long, but so complete has been our disrelish of brain stuff that we should be thankful for even fifty per cent wits in the body politic.

A deeply laid plot in the underworld of human emotions remains to be exposed. Because the visible traces are on typewriter ribbons and printers' ink, no fingerprints are known to the police, and those who began the racket have ceased to be. The conspiracy goes back at least to mystics like Plotinus who by a flight "from the alone to the alone" started the slump in brains. It gained momentum through men like Pascal who wrote lyrically about "the reasons of the heart," and through philosophers like Lotze who claim rightly that reality is richer than thought. Still later came a distinctly religious flavor to the attack on "My Lord Understanding" as ruler of "Man's Soul" by a Bampton lecturer, one Mansel by name, whose study of Kant led him so to purify reason that it evaporated in the process.

Now, Mr. Editor, comes your generation and mine. M. Bergson arrives and delivers a brain-blow by his theory of priority rights for instincts, which last yields motivation for the syndicalism of M. Sorel, and the rackets of all later time. Then came a group of writers who damned our poor gray matter with faint praise. It was elevated from doing chores, but only to be assigned the romantic task of roaming the meadows and picking daisies. A cyclic depression made it wear overalls and work instrumentally in the House of the Pragmatists under the supervision of the big three, James, Schiller and Dewey. Finally, the brain status reached bottom in Freud's famous and far-reaching feud. Here it is demoted to the ignominious business of justifying or rationalizing all the rottenness that has been brewed in the Devil's kitchen, more euphemistically known as "the unconscious self."

How could the new decalogue of sentimentalism come to include "Obey that impulse" without this sinister design? How can you explain, sir, all the sex obsessions, the lynchings, the Ku Kux Klan, the orgy of speculating, the Japanese exclusion act, the tariff bill, the bonus pay-as-you-fight patriotism, technocracy, the dry and wet reactions and the poverty of riches, except that we believed God was found in hunches, and that to love Him with all your *mind* was a commandment for highbrows only?

Isn't it true that civilization is largely a history of second thoughts, of exhausted errors, and of revised judgments? Even those who would have us follow our impulses and emotions betray themselves into a tacit admission of reason's supremacy because they urge this by theories through their reason. To observe what has been the result of following our impulses should be pragmatic sanction enough for rebellion and so, Mr. Editor, I remain

Yours for the virtue of disobedience,

QUINTUS QUIZ.

That Power Which Guides Our Steps

THAT Power which guides our steps; that stoic Force
Which sends the weakling tottering to his knees—
Does it not hold the planets on their course
And bind the clustered suns and galaxies?

But should it seek, by less than even a breath,
To halt one faltering foot, one raindrop's flight,
Then would not chaos, flinging fiery death,
Sweep down, and quench the stars in ash and night?

STANTON A. COBLENTZ.

The Perfect Robot

I—At last my robot is complete. Behold!
MYSELF—A marvel of the scientific age.
I—He can walk and talk, and serve his master every way.
MYSELF—Wonderful.
I—He's an improvement on the human man. He never makes mistakes. A robot cannot sin.
MYSELF—Experiment anew. You still have much to do.
I—Improve on this? What shall I make?
MYSELF—A robot who can sin.

ARTHUR B. RHINOW.

Shall We Leave It to God?

By William F. Kosman

"SIT DOWN, young man. When God wants to convert the world he can do it without your help." This was the response that greeted William Carey when, in 1789 at a meeting of his brethren, he proposed to discuss the question of teaching the gospel to the nations. The viewpoint of Carey's opponents seems to be undergoing recrudescence. Recently at a conference of Christian educators called to discuss proposals for cultivating the spiritual life of students, the president of one of the institutions represented is reported to have insisted that nothing that could be undertaken would be of any avail in accomplishing the end in view; that God only could do it and that it would have to be left to him.

Among preachers and religious teachers, increasingly, one detects an emerging and recurrent emphasis upon "the wretched inconsequence of man's efforts." "Conditions are appalling," one is told in sermon and address, "but nothing that man can do will improve them; man can only trust God and 'lose himself in utter subjection to the inscrutable will of the divine being which, so far as man's life is concerned, is totally other'."

The Laymen's Reaction

It is easy to imagine the reaction of thoughtful laymen to this. "What are these parsons up to?" one can hear them ask. "They used to tell us to go 'adventuring with God,' help him build his kingdom and that sort of thing. Now, if we get the drift of their talk, God doesn't need us at all. Nothing that we can do will be of any help to him." Moreover, one fancies oneself detecting a note of relief in their voices as they continue: "Well, if these parsons at last know what they are talking about, this suits us. The constant emphasis upon social and ethical responsibility has been getting on our nerves a bit of late, we must admit. If it is God's business and not ours, we are glad to know it."

Here is an indication of at least a possible direction in which the reaction to the overemphasizing of the objective and transcendent character of God may lead. It is a direction along which man, in his moral struggle, can easily meet disaster. Indeed, it may not be too much to say that this swing in current theological thinking, if unarrested, may carry us so far as eventually to cut the nerve of moral and social amelioration and send religious folk back into medieval concepts of thought and cloisteral forms of life.

It must be admitted, of course, that it will not do to ignore man's incapacity and failure or to overlook the brutalities of history. The kingdom will not wholly come by efforts of social and political amelioration or by the processes of education. Man must depend upon the grace of God to bring in that perfection to which he aspires and of which he is himself forever incapable. Moreover, the certainty of God can never be a deduction from man's own moral effort. All this, and more, can be granted. But to posit a great gulf between God and man and insist that nothing that man can do in response to God's active outreach to him is of any avail in bridging that gulf is sheer dogmatism and promulgates an idea which, if it gains wide acceptance among religious people, will inevitably thrust them into inertia and despair. If we cannot approach God unless we enter into him "through that door of death and hell which is man's perception of his remoteness from him," if we cannot, even in utter self-abandon, cast ourselves upon him without being pushed to do so and if that push is not from something within but from without—then we are indeed of all creatures most impotent and this longing of the soul for free adventure with God has grown up in us only to mock us and to remain forever impossible.

Can Man Help God?

Surely, God and man, Creator and creature, are not mutually exclusive. If they are, then of course for man to aspire to be of help to God in the creative process is sheer presumption and renders him guilty of moral pride and that, to be sure, is a grievous sin! It would be so much better for him to spend his time in spinning the web of theological dogma and in waiting upon the Lord.

Furthermore, to resolve theology into paradoxes is well and good, so far as it goes. In all likelihood, it can never be totally avoided since paradox is more or less inherent in life itself. But, if the paradox is to have any value for religious faith, both sides of it must be retained. To yield to the pull of one side or the other is to land in the lap of authoritarianism and to violate whatever rationality the paradox might otherwise have. To do away with the religious subject is to endanger the existence of the religious object, for it is hard to see how an object can exist without a subject. To emphasize the "otherness" of God to such an extent as to deny him all imminence in human nature and human faculties is to risk losing the sense of God's reality entirely. To attempt to reconcile the operation of divine grace with the liberty of the human will by eliminating the human will entirely is in our day no more a solution of the dilemma on the horns of which theism has always found itself impaled than it was in the days of Augustine. Pelagius has not yet been bowed out of court. However much a pure subjectivism is to be feared, an absolute objectivism is equally dangerous. Human reason, no doubt, must be held suspect, but it is difficult to see how a pure dogmatism mediated by dialectic skill can be less suspect or more satisfying.

From the standpoint of philosophy and theology, as well as science, the universe must be considered a creative process—and a creative process in which the task of creation is increasingly shared by the Creator

with the creatures created. It is the same grace of God upon which man is dependent that lifts him, imperfect as he is, into partnership with God in all his creative and redemptive activity. Dr. Henry P. Van Dusen makes this very clear when he writes, in "The Plain Man Seeks for God": "All the highest values within our experience—art, poetry, invention, philosophy, homes, character, love, sacrifice, noble devotion—cannot be brought into being by God alone; they are possible only as men will to become fellow-creators." He maintains furthermore that the relative importance of God's part and man's part in the task of creation is not fixed but that it alters, as the process advances, by "the diminishing influence of the divine control and the progressive increase of human responsibility and freedom." We are not mistaken in the faith that God has willed to create "an age-long evolutionary process the final culmination of which shall be dependent upon the wisdom, the courage, the devotion of mortal men." In it we see the figure of a father "begetting and rearing children, initiating great enterprises and high purposes and then entrusting the fate of his enterprises to their care." Here, indeed, is "an impressive indication of the significance of human freedom" and "a lofty and compelling interpretation of human destiny."

Waiting Upon God

It would appear, therefore, that considerable nonsense is being spoken in high places today. Surely, in order to make God greatly transcendent and holy, man need not be reduced to moral impotence. To be humble before God and to manifest becomingly the feeling of creaturehood, he need not say to himself, "A poor weak worm am I." To make clear the truth that the power is from God, the theme of our preaching need not be, "Man can do nothing," nor the burden of our prayers, "We leave it all to thee, O God." The Christian in society can do more than merely follow attentively what is being done by God. In order to "know God as Lord" we need not regard ourselves as "sinners who are incapable of doing any good." As children and creatures of God we have a share with God in the creation of the highest values and a better world-life.

It is said that Carlyle, standing on London bridge and viewing the London slums, bitterly complained: "God does nothing." Even so. We can leave the cleaning up of our slums to God, if we wish, but expecting God to do it will inevitably result in nothing being done about it. We can stand idly by while our young people at college are played upon by secularizing and materialistic influences, insisting that we can do nothing to create spiritual discipline in their lives, and that only God can do it, but such a course will result in their coming home to us pagans and agnostics. We can be nonchalant while the unscrupulous exploit our citizenry and civic unrighteousness runs rampant, expecting God to sift the wheat from the chaff in our political life, but such an attitude is not only naive and puerile but impossible—as is attested by the fact that ever and anon those who would merely "wait upon the Lord" can stand it no longer and, shutting their eyes to the logical inconsistency of their action, go forth valiantly to do their part in making this a better world.

To leave it to God is easy; to share in God's redemptive work is difficult and demands genuine self-surrender. To preach the affirmation that God is and that men are to "be still and know" can become a perfunctory affair; to discover and make known more spiritual conceptions of the character of God demands agony and travail of soul. To be aware of the necessity of faith requires but a minimum of acumen; to experiment in more ethical forms of living and to practice the ethical qualities of the character of God requires the clearest insight and the boldest daring.

We cannot "relieve God of his anxiety," but we can undertake much that he has left for us to do. Says Grisel in Sir James M. Barrie's "Tommy and Grisel": "I don't think God has done it all. I don't even think he told you to do it. He just said to you, 'There is a painted lady's child at your door; you can save her if you like.'" "No," she went on, "I am sure he did not want to do it all. He even left a little bit of it for me to do myself."

Here is true insight. Not only in saving lives, but in all creative thought and endeavor, we are partners with God.

> Meseems it renders God great joy to see
> Hands stirring after his creatively,
> Yea, that he even left a part undone
> That we might finish that by him begun,
> And help him with our efforts to erect
> His House, as masons help an architect.

The Shadow

SOMETIMES my doubt is greater than my trust
And casts a shadow on my house of life,
So that I walk through darkened rooms awhile;
Nor can another's gentle word beguile
My troubled spirit from its lonely strife,
Its futile iterance of "dust to dust,"
And graceless questioning of Heaven's grace.
Ah, might the shadow, fading, show His face,
With the majestic brow, the dauntless eyes,
And the forgiving smile; if *I* might see
God in a garden; if but once for me
There might be certainty, no more surmise,
Then would I cry even with my latest word:
"Thou knowest that I love Thee, O my Lord!"

VIRGINIA CRAIG HOWES.

Let Us Keep Faith

LET us keep faith with all that cries
Within our hearts against despair,
With every dream that glorifies
The radiance bugled everywhere
By those who reach beyond the Now
Into the hidden Yet-To-Be,
Who put a hand to every plow
And challenge life for you and me.

LUCIA TRENT.

Nationalism Is Throttling Missions!

By Homer E. Wark

THE nationalistic spirit of our age not only threatens to destroy our economic life and our political peace but our cultural and religious intercourse as well. International conferences have been breaking down because no formula could be found for reconciling nationalistic demands. Any large measure of cooperation is impossible in the face of these intense nationalistic aspirations. And that means that the extreme nationalism of our day is certain to come into conflict with religion in all lands. The great struggle of religion will be at the point of retaining a reasonable degree of freedom and independence. The events taking place in Germany may well alarm all religionists in America.

But here I am only concerned about the bearing of nationalism on foreign missions. And I have come to the conclusion, upon mature thought, that nationalism is the primary obstacle of missions, and explains better than any other fact the decline of missionary interest in our churches.

Nationalism Helped Spread Missions

It has often been pointed out that nationalism and missions have been closely related, and that the national spirit of the peoples has found expression in this movement. Some have declared that nationalism has been the main incentive behind the foreign missionary movement of western nations. This is not the whole truth, but hints at one sort of influence exerted on the missionary enterprise which we have been slow to recognize. For the rise of modern missions is in fact synchronous with the rise of nationalism in western states. This may be only a coincidence, but the careful student will look for more definite relations. It is likely that both movements have been more closely linked together than is generally conceded.

No one can follow the story of early Protestant missionaries and not see how dependent they were on the various political and economic adventurers as those nationalistic pioneers went out to capture provinces for their government. It was the age in which Europe was expanding into all parts of the world. This afforded an opportunity for the missionaries. Unfortunately the missionary had to share the spirit of conquest in a measure, as he moved out into the various lands with his fellow nationals seeking trade and bent upon conquest. Not infrequently the missionary played an important part in this conquest. However, it cannot be said that this was general, or that it was a fundamental aim among missionaries. The point of importance is that they were tied up with their fellow nationals in such a way as to convince oriental leaders that missionaries were interested in more than the souls of the people.

As time passed this impression was deepened by certain customs and policies of missionaries. There were certain minor aspects of missionary work which did raise questions. The all too common policy of teaching their western tongue, the use of western textbooks, flying their national flag over mission properties, the type of church and school erected, the frequent appeals to consuls or home authorities, and the occasional calling in of armed defense, all had the effect of convincing the nationals of mission lands that there was some interest involved beyond the saving of souls. It did sometimes seem that the missionaries were representatives of their governments. When the western powers began to annex territory the suspicion was deepened that the missionary primarily served his own state.

Planting Seeds of Trouble

Now it was unfortunate that the growth of missions should fall in this era of western expansion throughout the orient. The missionary was not in position to oppose his nationals in their policy of expansion. He was in the foreign colony on sufferance from the political governor. When he did oppose his nation's policy he was soon moved on or sent home. He often suffered much at the hands of his own people.

Another of his difficulties came at the point of his teaching. Should he recognize the value of the local culture, or belittle it, and seek to introduce western culture? It was almost invariably the rule that political agents insisted on the latter course. Here was the definite expression of the nationalistic spirit. There are those who still fail to see that this was the parting of the ways for missionaries. It was a long time before the evil results became formidable, but that day has now arrived.

We need to keep in mind that the policy almost universally adopted was eventually to bear evil fruit. As soon as the nationalistic spirit was imbibed in the orient, as well as the occident, such a policy became impossible. Could there have been full recognition of the priority of the native tongue, literature, history, and culture in general, the total result might have been very different. But there was no such recognition. The whole policy was inspired by nationalistic sentiments, and has led to tragic consequences.

Young Nationalists of the Orient

We now see the result. The wide-awake younger men of mission lands begin to see how their own cultures have been for the most part (though not universally) neglected. They gradually have come to have serious questions about the fundamental purpose of the whole movement. I am not affirming that missionary boards, or missionary leaders, ever had such intentions as the young nationalists now ascribe to them. They merely wanted to preach the gospel, but found themselves so linked up with their own nationals, and the policies of nationalistic Europe and America, that they could hardly avoid these imputa-

XUM

tions. The sooner we recognize this malign influence of nationalism on the cause of foreign missions, the better it will be. The cause can only be saved by fully removing it from all such accusations.

Nationalism at Home

If it be true that the nationalistic spirit of western states vitally influenced the work of missions abroad, it is no less true that it vitally influenced the movement at home. We little realize how deep and powerful is this nationalistic spirit in our affairs. It is not until a particular situation is analyzed that we realize how vitally it affects all the thinking and acting of our people. I have asserted above that the chief explanation of our present apathy in missions is due to the working of the nationalistic spirit of our people, and I believe this must be apparent upon even slight investigation.

At first thought it might be affirmed that the nationalist spirit has been an aid to missions. It is true that it is interested in certain types of missionary work. Nearly all the leading nations now are ambitious to spread what they call their culture. Some of them are definitely organized for the spread of their language, literature, and arts. So long as the Christian missionary enterprise seemed to be accomplishing this aim it was acceptable to the great majority of the people.

As we think about it now it is apparent that that is just what has happened in this country. So long as foreign missions meant the spread of American ideas in government, education, and morals, the American people showed a real interest, but as soon as they found that the people of the mission fields no longer desired that particular kind of export, the situation was vitally changed. When they were told that the nationals of our mission fields desired to control their affairs, including religion, there came a definite slackening of interest in missions. The more the evidence accumulated showing the spirit of these people (a national spirit similar to our own) the less concerned grew the majority in our churches. When we could no longer assure our American churches that missions meant the spread of western civilization, or western ideals in education, or western ideals in economics, or our American language, the temperature in the average church dropped perceptibly, and rapidly.

The Christian Minority

It is in this way that the nationalistic spirit has been a decisive factor in the missionary program at home. It should be said that this contention does not apply to a small group of genuinely Christian people, whose outlook is larger than nationalism. But now we have come to the place where we no longer have support for foreign missions except from this small minority of the church which has risen above the bigotry and littleness of the nationalistic mind. The struggle in our churches tomorrow will be with this narrow and bigoted national outlook. So long as most of our church folk share that spirit, and do not really accept Christ and his gospel for the world, missions will continue to languish.

There are good authorities who prophesy the early end of nationalism. One authority puts the situation thus: "Nationalism for each of us has fulfilled its cultural mission. For the Englishman, the German, the Frenchman, it can accomplish nothing further. Henceforth it can only beget sterile destruction, conflicts and final catastrophe. If we are to realize the richest life open to modern men we can no longer be merely Englishmen, Germans, or Frenchmen."

I wish I could agree with this point of view. It cannot be doubted that the life of the race will be impoverished if nationalism continues. Man can only find his fullest life as he accepts the fellowship of all peoples, learns from all races, and shares the cultural life of all nations. It is absurd to say that the cultural life of America is sufficient for Americans, or that of Frenchmen for Frenchmen. No thinking person desires such a limitation of cultural influence. But the same inference must be drawn for politics, economics and religion. It would be absurd for any nation to shut itself off from other nations, on the assumption that it had nothing to learn from them, or was absolutely sufficient in itself.

Is Western Nationalism Waning?

But however clear this point may be as a matter of argument, that does not prove that nationalism as a primary conviction of most peoples today is in a dying state. I heartily wish it were so. Nothing would so lift the cloud from our international life. But the facts of the last fourteen years do not seem to warrant such a conclusion. It is nearer the truth to say that the spirit of nationalism has been waxing rather than waning.

At the present the clear-thinking portion of the public in England and Europe see that nationalism carried to its logical ends means the ruin of Europe, and the world. They are convinced that economic nationalism is suicidal for all the nations. They are just as sure that political nationalism must be curbed. Religious leaders are sure that religious nationalism is impossible. Cultural nationalism is not so important in this hour, at least for the vast majority of our people. But the limitations involved in nationalism are impossible in a world like ours.

The vital question at present is this—will the people generally see what the leaders already see? People acting in mass often act illogically. There is no certainty that they will act wisely in relation to the overgrown nationalism of the age. Their false leaders tell them they must not surrender an iota of national sovereignty for the sake of cooperation. The preachers of 100 per cent patriotism are extremely effective with the non-reflecting class of people in every land. However reasonable it may be to drop the purely national outlook, there is no certainty that the masses will do so—not, at least, until the economic pressure is greater than at present.

We must not overlook the fact that nationalistic

sentiments are deeply implanted in the minds of most western peoples, and that it will not be easy to uproot these sentiments. The masses love to be told that they are of a super-race, chosen of God, and have a great destiny. They like to hear that they have a great past, and are destined to a place in the sun. These are the food upon which nationalism feeds.

Of course, no nation believes such sentiments concerning other nations. They see the absurdity of another people making these claims, but go on believing them for themselves. The millions are likely to go on hugging tightly the delusions implanted by nationalistic leaders and professional patriots. They will not easily see the real facts, and act accordingly. So it is not so easy to believe that the age of nationalism is actually ending. But until it is ended, or so powerfully fought that the nationalistic poison is driven out of the churches, I see no hope for a genuine revival of the missionary cause.

Here, rather than in questions of board policy or missionary personnel, is where the battle for the restoration of missions must be joined!

Hungry Sheep

By Abigail Chesley

SHE is a doctor of philosophy, but she has a soul to save, I presume. Still I often wonder why she comes to church. I wonder whether she does not get bored plodding through "Stand Up For Jesus" and "Oh, Worship the King" Sunday after Sunday. Once when I sat in the pew with her, I saw her leaf over the hymnal to "Ancient of Days" and read it through. We never sing hymns of that type, however. They are not "familiar." Some of them are too "solemn," have no "pep," are "difficult to sing." People like her are not prominent in our minister's mind when he selects the hymns.

Nor when he expounds the scripture. He feels that our people like best "the old familiar passages their mothers loved and lived by." Even I am tired of the twenty-third psalm and the thirteenth chapter of first Corinthians. Even I like to see new vistas appear when I read and hear scripture. How much more must she long to get an occasional scholarly perspective or to see what can be made of cloudy but glorious symbolisms. But neither of us is thus gratified very often; our minister is too busy revealing unto babes. . . . He keys the sermons for the babes also. He seems to cater to the "passion for the obvious." He is governed by people, real or imaginary, who are interested only in the *recognition* of ideas; he demands no intellectual activity. It is not that his ideas are simple; the greatest ideas are the simplest, of course. His are shallow.

How irritated she must be by his style evidently synthesized from the popular magazines and by the insult of his sales-talk approaches. How disappointing she must find the tone of our service, its "friendly informality" (duly advertised) which so often degenerates into impropriety, if not irreverence; in the chatty prayers. Perhaps a good many people can get their greatest religious stimulation in that atmosphere. I am only suggesting that a person of her type cannot and that nobody seems to care. The church does not seem interested in providing also for the minority that includes her—and people like me.

There was an evening service in a neighboring church that was different—quiet, tasteful, worshipful. The benediction brought a calm and a strength that sent one home saying, "I will lay me down in peace and sleep, for it is thou, Lord, who makest me to dwell in safety." I saw her there a good deal.

She cannot go there any more, though. They decided not to have the evening service after Easter. The minister said it was too discouraging when only thirty or forty people came.

She and I went down the steps together. I remarked that I was sorry to hear that announcement.

"I could have wept," she said.

I suppose he did not know how disappointed we were. But could he not have realized that a minority of thirty or forty has some claim on the church? When Milton said, "The hungry sheep look up and are not fed," he was not necessarily referring to a flock of thousands. Perhaps he meant a few sheep who did not thrive on the provender the majority preferred.

* * *

I do not believe the church wants her help any more than it wants to help her. Other organizations call upon her constantly. She speaks at clubs and banquets. She is sought after for committees that demand initiative and judgment. She is a nationally recognized authority in her own field; her name is in "Who's Who." She is nice to look at and magnetic and gracious.

Yet you never see her prominent in the church. Once she spoke at a women's dinner, I remember, and she wrote the hundredth anniversary history. That is about all. She never serves on any important committee. She never speaks to any of the societies for young people, though I see her name in the paper constantly as having spoken to this or that university group, and I hear my children say that her address was "wonderful." She is not a member of the commission for religious education. That body at present is composed of a manufacturer of leather belting, a dentist, a somewhat stupid wife who climbed into one of the old families, and the teacher of manual training in an elementary school.

The reason is simple: she is not asked. I have suggested her name myself without meeting any enthusiasm. We continue to appoint and to elect the inexpert and the mediocre.

I must not be unjust, however. She was asked last winter to take the class of college age in the Sunday school. She was willing to do it—on her own terms. She wanted to discard the textbook which was the usual fare in the Sunday school menu and instead to build, herself, a course on the Bible. She wanted a room of her own and a full hour, undiluted by "opening exercises." These stipulations the superintendent who is the manufacturer of leather belting refused with some indignation. He thinks she is high-brow and high-hat. He feels that if the other teachers can carry on their work under the usual circumstances, she should be the more able to. And of course she could not say what she must have been thinking about the rushing of fools.

It is easy to see what must have gone on in her mind. How futile it would seem to her to teach in the "ladies' parlor" with two or three other classes going full blast alongside, and how scrappy that half-hour broken by frequent delays; how empty and inane that textbook. It is all about the "challenge" of this and that; about "coming to grips with the issues of life," and written in as dull and priggish a manner as would be possible to find. No doubt the author plumed himself on his knowledge of psychology, but I don't believe he knows how forthright is the young person of today, how courteously and contemptuously he can disregard a twaddler.

In her course in English literature, the children tell me, the study of the Bible as the greatest monument of English prose is one of the richest and most exciting parts of the work. She swings them into it as she does into "The Tempest" or "Paracelsus"—to find what clicks with human experience, to savor the pleasure of perfect expression. They eat it up. They get as much appetite for the Bible as for Anatole France. They fall to and read with avidity: Job, Revelation, Psalms, the Song of Songs, Jeremiah and the other biblical radicals. The experience is an apocalypse to many of them; the Bible comes alive. . . . This is what she wanted to accomplish in our Sunday school, I infer.

But our Sunday-school did not want her to do so. Our Sunday-school wanted to fit her great personal and professional gifts into our blundering plan. Apparently, our church does not want any "brain trust."

* * *

Now, I suppose that there are many churches in which the reverse of what I have been describing is the rule, which are not deliberately low in key. I am only saying that the situation I present is common enough to be significant.

The reasons may be various. Sometimes I have thought that back of it is a kind of panic in the corporate consciousness of the church—a frantic realization of lack of power, resulting in a scramble to preserve the semblance of influence. Not long ago, I attended a service which was opened with a program by an orchestra consisting of marches, popular sentimental songs—one piece that reminded me of my first dance-frock, pink chiffon. There was a large congregation, if you could call it that. One of the regular attendants told me complacently that they had a "house" like that every night the orchestra played. What of it? And what is accomplished by getting a large group to come to dinner in the church as a bait for their staying to a religious service when only a tenth of them would come if there were no dinner? There seems to be an underlying theory that if a large number of people are assembled under the church roof for any purpose, good has been accomplished and the church is holding its own. I think it may come from a deep and panicky sense of powerlessness, perhaps unconscious but motivating.

Of course it is easy to say that another reason is mediocrity in leadership. And it may be true that some ministers are setting forth the kind of ideas they enjoy, the obvious, the shallow; arranging a service that suits their taste; using the Bible in the superficial way that slovenly minds incline to, or in the only way their somewhat limited perceptions allow.

Yet that is not always the impression one receives. Sometimes in church I am reminded of a swelling sentence which Thomas DeQuincey reports from the "lectures" of his older brother, then twelve years old, to the nursery audience, "I trust I have made myself clear to the meanest of capacities," and then as he bowed around the half-circle of awed listeners, "to the most excruciatingly mean of capacities." I question that snobbish attitude. I question whether the majority is not being underestimated. Perhaps the majority would like what the minority likes—at least part of the time.

But suppose they would not. What then? There is such a thing as ambition for growth, a hot scorn of "taking people where you find them"—and leaving them there. Most children like Zane Grey better than Conrad on first acquaintance and Eddie Guest than Robert Frost, but that fact does not daunt their teachers into a fatalistic and lethargic surrender. Those ladies do not give their pupils exclusively what their uncultivated taste takes to without guidance; their chief task is to give that taste conditions in which it can become more inclusive as well as more discriminating. Of course, "Ancient of Days" is harder to sing than "I Need Thee Every Hour." Of course, Isaiah is a difficult book. Of course, chatting informality has a more immediate appeal to the "young people." Thus the hungry but easygoing sheep will stray away where the browsing is easier. Milton was not blaming the sheep, however. His stern admonition was for the shepherds—shepherds who should have been busy studying grazing possibilities and adroitly leading the sheep into fresh fields and pastures new—raising soul-alfalfa, say, for sheep who never knew before that they liked it.

* * *

We have a great fear in the church (and elsewhere)

of anything that is "over our heads." It is useless to bring children to church, we are told, because they do not "understand" what is being said. So they go to "junior church" where they hear about the daisies and the robins and other minor fauna and flora which are to present to them the profundities of life. The oldfashioned drill of catechism is referred to as one of the quaint stupidities of our forbears, for how in the world could any child have any notion of what those ponderous definitions might "mean"! A congregation of somewhat uneducated people must be talked down to with a maximum of illustrating stories, often humorous, and a minimum of thought. "Preaching must get down where the people live." Must it?

Not that I believe that small children are curious to find out what sanctification is or that humble folks can follow abstruse and intricate philosophies. But is there not a stretching effect which is good intellectual gymnastics when one listens to that which is somewhat beyond him? Is there not a sort of cultural osmosis that comes to one who is surrounded by better books, better music, better pictures than he is quite ready for? The greatest feat of education, the building of a vocabulary, is not accomplished by baby-talk and by reading Mother Goose, or even by looking words up in a dictionary; but by ambitious reading and by hearing one's elders and one's betters talk. Whereupon words at first unintelligible gradually and miraculously take on meanings. Words which are high over our heads find their way, by some unperceived route, into our heads. So with ideas; so with that which is infinitely more important, religious experience.

The word "appeal" has come to mean something very soft in the day of a stage that venerates the easy laugh; of talking pictures which are "tremendous" largely because of lack of restraint in horror-raising detail. Yet it is encouraging that one highly popular picture, "Cavalcade," spurned the cheap approach. It suggested only by a name stenciled on a life-preserver what was to come to the beautiful young people who had been making love on the deck; there was no looming iceberg, no crash, no dramatized nobility of women and children first, no bubbling cries of strong swimmers in their last agonies, no heroic band solemnly playing "Nearer My God To Thee" until their horns were full of salt water. There was no close-up of Queen Victoria in her coffin or even any view of the flag-draped gun-carriage. You saw only the restrained grief of a number of people, high and low, old and young, as they stood on a balcony to watch the passing of the cortege. The doctor of philosophy liked it, and I liked it. So did my odd-job man who happened to sit near me. I saw him get out his handkerchief at the line, "There are three kings walking behind her," and heard him blow hard.

Would it be possible for the church also to provide for all three of us? Perhaps we need Noel Cowards on the church boards and in the pulpits and in the bishops' chairs.

Military Interlude

By Renwick C. Kennedy

IN THE PINEY WOODS fifteen miles south of a little Alabama county seat is one of Mr. Roosevelt's reforestation camps. There are 200 boys there, gathered from the Birmingham district, some from the city itself and others from smaller towns in north Alabama. Their ages range from eighteen to twenty-five. There are three college graduates among them and sixty high school graduates. Some of them are church members. Some of them came from good homes. Others have had poor opportunities and training. On the whole it is a group of average American boys who were caught in the depression and were becoming dispirited idlers. The reforestation program has given them jobs. The rank and file receive board, clothing, shelter and $30 per month, $5 of which goes to the boy and $25 to his family at home. The boys are enjoying it and it is helping them. Nourishing food and days spent in the open air at labor that is not too hard have transformed many a sallow-cheeked lad into a fat, strong, healthy, young animal.

United States army chaplains have been making the rounds of these camps arranging regular religious services for the boys.

Captain Essex, chaplain in the United States army, came to Camp V— in mid-July. Lieutenant Smith, the officer in charge of public relations at the camp, brought the chaplain over to the county seat and arranged a conference with the four local ministers.

They met in a room at the court house.

"These boys need a religious service," said the chaplain. "You are the nearest ministers. We do not have any money to pay you but we will provide transportation if you wish it, or if you use your own cars Lieutenant Smith will reimburse you in kind with gasoline. Everywhere that I have been the ministers are cooperating with us."

The chaplain was an elderly man, large, bald, with closely cropped gray mustache and a crippled left hand. The scar on his left hand he exhibited and explained with pride. He was a native of South Africa and had fought in the Boer war. He had been an expert marksman and could still split a stick of kindling at two hundred yards, he said. But the scar was a bayonet wound. Some Boer farmer almost got him that day. Those Boers knew how to fight. They were terrific, those Boers. They were brave men. But it was pitiful, the

way the English mowed them down with Mauser rifles. After the war the chaplain had come to America. Now he was an American citizen and a chaplain in the army. All of this he explained incidentally, and interestingly, as he talked with the ministers about the preaching service for the boys at the camp. He was a genial and pleasant man, this chaplain. He knew how to tell a story, how to laugh, and how to get his jokes across.

"Oh, we'll be glad to cooperate," said the Baptist minister. "It's a good work. It ought to be done. You can count on us to take care of it, Captain."

"I felt sure that you would."

"Are there any suggestions about the services that you care to make, Captain?" asked the Presbyterian minister.

"Well, my idea is simply to have a brief religious service once a week. You might take some people along with you to sing. As for the sermon or talk, I think a little simple moral exhortation is all that is needed. You know, teach the boys to be honest and truthful and so on. That is the line I usually follow. But that is merely my suggestion. Really, I set no limitations. You are free to talk on any subject you please."

The Wrong Questions

At this tolerant offer the minister over in the corner by the window, who until this moment had been idly staring across the street, brought his vagrant gaze into the musty room and slammed the front legs of his tilted chair upon the floor. For the first time he seemed to become conscious of the meeting. He was an outspoken, radical fellow with a small church and most of the townspeople distrusted him. Looking the chaplain over he fired a random shot at him. Perhaps it was not random. Perhaps he took deliberate aim.

"Captain," he said, "That's a generous offer. I like your spirit. It is broad and tolerant."

"Well, I try to be," said the chaplain, pleased and smiling.

"Now, Captain, I am a pacifist. How about a sermon against war?"

The chaplain stared at him sharply for a fraction of a second; then he laughed, a hearty, disarming laugh, a professional laugh.

"Oh well," he said, "There are so many other things that one can preach about."

"Yes, there are plenty of other things to preach about," said the preacher, and he laughed with the chaplain, but not quite so heartily.

"Don't worry, Captain," he continued. "I'll probably find something else to preach to the boys about. Your offer was so generous, you know. But there's one more question I would like to ask. I am a Christian socialist, more or less. How about giving the boys a little socialism. It's in the New Testament, you know. I would really like to do that."

"Sir," said the chaplain, without a smile this time, "I really believe you are trying to make sport of me. I do not wish to offend you, but you will pardon me if I say that I do not understand you at all. Not at all."

"Don't get nervous, Captain Essex," said the preacher. "Your offer was so generous. After all, your statement is true. There really are a great many other subjects that one can preach on."

"Now," said the chaplain, turning to the other ministers, "I want to thank you men for your fine spirit of cooperation. I regret that I cannot be with you at the first service at the camp. I must move on to another camp to make similar arrangements for religious services there. It has been a pleasure to meet you, gentlemen."

BOOKS

How They Got That Way

CONTEMPORARY AMERICAN THEOLOGY: THEOLOGICAL AUTOBIOGRAPHIES, SECOND SERIES. *Edited by Vergilius Ferm. Round Table Press,* $3.00.

IT WAS about time for an application, in the field of religious thought, of the well known fact that what a man thinks cannot be detached from what he does and what he is and what the world has done to him. Professor Ferm had a live idea when he planned a presentation of current American theological thought in the form of a series of brief autobiographies of some of the men who have done much to make it what it is. The series grew into two volumes, the first of which was published a year ago, and the second of which was the Religious Book club's primary selection for August. In these two volumes, twenty-three men have answered the questions: What do you believe and by what experiences have you come to that way of thinking?

The value of such a collection depends, naturally, first of all upon the significance and the variety of its contributors, and then upon the degree of frankness with which they are willing to reveal the experiences by which the development of their thought has been affected. In this present volume there is no ground for dissatisfaction on either score. There is no name on the list that is not known to those who are familiar with theological literature, and some of them are known much more widely than that; and the men have told their stories without undue reserve.

It is impossible to review in detail the eleven autobiographies which constitute this second series. A mere list of the contributors must suffice. Professor Edward Scribner Ames, who for more than thirty years has had the almost unique experience of being both a teacher of philosophy (now chairman of the department in the University of Chicago) and the pastor of a large and growing church across the street from the scene of his academic labors, makes the account of his own developing thought revolve very largely around his pastoral and administrative experience in connection with the church. Professor John Baillie, now of Union theological seminary, is a transplanted Scot whose early nurture in the strict Calvinism of the Highlands was supplemented by study at Edinburgh and in Germany. William Adams Brown—surely no reader needs to be told who he is. Eugene W. Lyman, also of Union seminary, had a New England boyhood and a German training. Dean

XUM

Shailer Mathews has had a career of bewildering variety in both academic and practical activities, but it did not bewilder him; on the contrary, one sees the progressive clarification and enrichment of thought with his multiplying experiences. Daniel A. McGregor represents the Episcopal point of view and a high valuation of corporate faith and the authority of a continuous tradition. He was not always thus, for he passed through periods of evangelicalism and liberalism before arriving at what he frankly (and perhaps a little defiantly, in view of the odium commonly attaching to the word) calls "churchianity." The story of Frank C. Porter will be read by many an old Yale man with affection as well as interest. Professor Harris Franklin Rall, of Garrett, combines extensive German training in philosophy, some years in the Methodist pastorate, and still more years in the teaching of theology. William L. Sullivan, now a Unitarian minister in Philadelphia, was reared a Roman Catholic. His chapter is perhaps the least explicitly autobiographical of all, but it recounts at length the reasons why he found his inherited faith untenable and turned to liberalism. Dean Luther A. Weigle, of Yale divinity school, tells the experience of a religious educator who was formerly a professor of philosophy. Professor William K. Wright, of Dartmouth, is a teacher of philosophy who has become most widely known for his work in the philosophy of religion.

In such a composite work there are inevitably different levels of interest. Some of the writers confine themselves strictly to the record of their thinking and give the impression that, while they were influenced by the books that they read and by their teachers, the objective events of their lives had no effect upon their thought. Most of them, however, have taken more seriously the editor's request for autobiographical frankness. The total result is an extraordinarily informing body of material not only revealing the present religous and theological positions of a group of representative American thinkers, but also telling how they got that way.

W. E. GARRISON.

Social Science from the Bible

CHRISTIAN SOCIAL SCIENCE. *By E. P. Pfatteicher. Falcon Press,* $2.00.

SO MANY volumes have been written on the relation of Christianity to social science that a new one should have the merit of original thought and challenging spirit. The author of these Kessler foundation lectures, at Hamma divinity school, declares that in religion we find the fundamentals of social science. Social leaders must be religious. The source book of social science is the Bible. Society is reduced to well defined centers—the family, the church, the state, industry and the commonwealth of nations. The discussion of these institutions is distinctly that of a clergyman primarily loyal to what he feels are the interests of his group. The general public interest is interpreted by a writer who is clearly a spokesman for the church. The reader constantly sees the clerical garb behind the pages of the book.

The viewpoint is conservative. In the discussion of birth control, Dr. Howard A. Kelly is quoted in support of the author's view. He says: "All meddling with the sexual relations to secure facultative sterility degrades the wife to the level of a prostitute. There is no right or decent way of controlling births but by total abstinence." Concerning divorce we read: "It is because Jesus recognizes the sacredness of marriage and the family that he allows divorce only under one condition. As a social principle this is the only adequate safeguard of social relationships."

There must be a separation of church and state. "The state has tried to rule the church and has failed. The church has tried to rule the state and has failed. The complete separation of church and state is being tried and found wanting. Church and state must remain separate, but we must proceed more rapidly and more effectively with the christianization of the men and women who represent us in our legislative halls." The church should not be held responsible for wars, but Christian citizens have been asleep and have failed to think in terms of peace. The commonwealth of nations will be a "joint product of the missionary spirit and the newer fulness of time." The theological seminary is discussed as a social science laboratory and the congregation as a clinic.

The book will find conservative readers who will be helped by the viewpoint of the author. Progressive students of current problems, however, have already covered the ground and have taken a more advanced position.

DAVID D. VAUGHAN.

A Moral Universe of Discourse

THE SENSIBLE MAN'S VIEW OF RELIGION. *By John Haynes Holmes. Harper & Brothers,* $1.00.

IN HIS approving preface to this volume of sermons by the noted metropolitan preacher, Dr. John Haynes Holmes, Rabbi Wise characterizes the author as "the most religious of the humanists and the most humanistic of the religionists." Surely, in this collection of sermons, revealed religion bows a quiet exit while humanism enters with thunderous applause. "So far from being given to man as a divine bestowal from without, religion is rather developed by man as a human possession from within. It is what man discovers within himself, or about himself, like gold in a river-bed, as he joins his perfectly natural contacts with the cosmos in which he dwells. It is what grows out of man, like a blossom out of a plant, as slowly through the ages he adapts himself to the environment of his existence. Religion is the highest product of man's life, the richest deposit of his experience, the noblest creation of his genius."

It is within this realm of "ethical imperativism," to quote Rabbi Wise again, that the preacher moves. He discourses on subjects of vital importance. "Sex: Are There Any Standards?" and "The Good in Bad Times" are both timely and cogent. "Is the Universe Friendly?" relates man to his cosmos, while "Is There a Right to Happiness?" orients him in the area of personal and human relationships. "The Conquest of Fear" throws light upon the dark recesses of the individual personality, while the attitudes toward religion and the church are treated in "If Christians Were Christians!" and "Religion as an Opiate."

There is much in Dr. Holmes' criticism of conventional religion to make the blood boil in hardened arteries; much to disquiet the smugly religious. He rides roughshod over superstition and tramps upon half-truths, caring not whose toes are hurt. Careless of personal feelings and concerned only with the white light of truth, he turns the rocks and plows the fallow ground. To absolutists he will seem hopelessly undecided; for morals present a "dilemma," religion produces both good and evil results (when not an active opiate), and the divine "Providence" he ruthlessly demolishes like an old hencoop. But from the debris there rises a clear concern for "standards," "moral causes" and "humanity," which places the author in the front rank of moral crusaders.

Searchers for sermon nicknacks, pat illustrations and decorative metaphores will be disappointed. Conventional sermon-tasters will miss the trite trinity of "firstly, secondly . . . and finally." There is no teetering on texts, or juggling of catch-

words; no garnished jargon served on burnished platters, but clear, forceful, persuasive discourse upon themes of vital import. He clears the underbrush, fells heavy timber, drains the swamps. His sermon construction, with its carefully circumscribed subject, explicit axioms, logically itemized "propositions," stands forth naked as structural steel. His argument has the impact of a piston stroke. It compels assent.

This collection of sermons is a plain study in black and white of the moral life of our times. It compasses reality in brief space, beginning with "The Sensible Man's View of Religion," and closing with "The Unknown Soldier Speaks" —a most powerful and dramatic tirade against war. It is a morally "sensitive" man's view of religion.

RAY GIBBONS.

Views of God

THE ADVENTUROUS GOD, *an Exploration of Some of the Implications of the Logic of Religion. By Charles Edwin Schofield. Cokesbury Press,* $1.00.

DOES SCIENCE LEAVE ROOM FOR GOD? *By R. O. P. Taylor. Cokesbury Press,* $1.35.

THE INFINITY OF GOD. *By Bertrand R. Brasnett. Longmans, Green & Company, London,* 7s 6d.

THESE three books are alike in one respect. Each takes the traditional idea of God on the one hand, and the world as known to modern scientific outlook on the other, and tries to fit the two together. Both the traditional idea and the scientific outlook are modified in the effort to make the two fit. Great ingenuity is shown in discovering in the modern scientific outlook that which will support the cherished religious views of the writers. Orthodoxy comes off triumphant in every scrimmage it may have with modern thought. Probably the most valuable result to be got from these books is the demonstration of how apparently incongruous views of reality can be made to fit together with neatness. All that is required is a little care in selecting what points to emphasize in the two viewpoints, and especially the frequent use of words and phrases having ambiguous meanings so that the inner contradiction between the two views is hidden.

To say that the reconciliation of modern thought and ancient orthodoxy is accomplished by careful selection of points of emphasis and considerable ambiguity in the use of words, is not to say that there is any insincerity in the minds of the writers. Quite the contrary is true. The books are marked with deep earnestness and utmost effort to face the realities of the modern world view. But when a mind is gripped with the ancient orthodox view and his most passionate loyalties are involved, there must be either a violent revolt against the outcomes of modern thought, or else some such ingenious and artificial reconciliation as these books display.

H. N. WIEMAN.

Barth's Romans in English

THE EPISTLE TO THE ROMANS. *By Karl Barth. Translated from the sixth German edition by Edwyn C. Hoskyns, with a new preface by the author. Oxford University Press,* $7.00.

SHORT of writing a book about Barth, not much can be said about the appearance of this long awaited English translation of his *magnum opus* except—"Here it is." The first edition was published in 1918; the second, which was practically a new book, in 1921. "Of the first edition," says Barth, "only the preface remains."

But Barth is solicitous that his readers, and especially his English readers, shall understand that even this sixth edition does not represent his present thought. He forestalls criticism, or even serious discussion, of the present volume by this paragraph in the preface written especially for the English translation:

> When I look back at the book, it seems to have been written by another man to meet a situation belonging to a past epoch. Those who now read it—and this applies, perhaps, even more to English than to German readers—ought therefore to remember that they have in their hands what is, in fact, the beginning of a development. They ought not to bind the Professor at Bonn too tightly to the Pastor at Safenwil, nor to assume that the present state of theological controversy in Germany can be directly gauged from this book. When they come across opinions expressed in it which seem to them to be open to very grave criticism and to raise very delicate problems, they must not assume too readily that the author is unaware of them. Indeed, it is most improbable that criticisms suggested by a first reading of the book will not already have been made by the author or by his friends or by his opponents, and will not already have been reconsidered and rediscussed in his later publications.

If that is the way he feels about it, one wonders why he sanctioned the publication under his name in 1933 of a book which already seems to him to belong to a past epoch and to have been written by another man—except as a document belonging to the history of doctrine, or upon the assumption that the only way or the best way to reach his present position is to approach it as he approached it. The reviewer is willing, if the author is, to allow this book to be immune to criticism on the theory that every problem which it raises has already been amply discussed and that whatever in it may be open to criticism has already been reconsidered. But he cannot thus pass it by with a mere announcement that such a book is now available in English to anyone who wants to study the early history of Barth's theology without also saying that it is really a much more important volume than such an attitude would imply. It is, in fact, a landmark not only in the history of Barth's theology but also in the history of theology.

W. E. G.

Books in Brief

RELIGION AND ITS SOCIAL SETTING, *together with other essays. By Abraham Cronbach. The Social Press, Cincinnati.*

A volume of essays by an able thinker and scholar, issued by a committee of his colleagues in commemoration of the tenth anniversary of his connection with the Hebrew Union college.

FORESTRY, AN ECONOMIC CHALLENGE. *By Arthur Newton Peck. The Macmillan Company,* $1.25.

New interest in forestry has been aroused by the President's reforestation program. Before that, President Hoover's timber conservation board had stressed the new needs and developments in forestry. Mr. Peck, author of "Our Vanishing Forests," here shows, on the basis of the most recent facts, why it is economically important that our forests should not vanish and how they may be most profitably conserved.

MANDOA, MANDOA! *By Winifred Holtby. The Macmillan Company,* $2.50.

There are moments when one sincerely regrets that the adjective "unique" cannot be carried through the usual degrees of comparison—unique, uniquer, uniquest. One of the last two would find proper employment in describing "Mandoa." It is, in spirit though not in form, comparable to "Of Thee I Sing." What that hilarious satirical musical comedy did for American politics, with its campaign for "Wintergreen for

President" and all the rest, this does for British imperialism. Imagine an isolated African tribe which has had but three contacts with European civilization: conversion by Jesuits in the sixteenth century; the advent of a Protestant missionary who taught the nobles English fifty years ago; and a stranded movie company, blown out of the way while flying back from location in Abyssinia, who left a projector and a few reels of Hollywood's most lurid talkies. A marvelous field for exploitation by "Prince's Tours, Limited"! For uproarious fun and double-edged satire without bitterness, this is, at the very least, uniquer than anything else of recent date. It is reported that the British have shown their characteristic capacity for self-criticism by liking it immensely.

THE HOLY BIBLE. SUNDAY SCHOOL TEACHER'S EDITION. *Authorized King James Version. Oxford University Press,* $8.50.

Special interest attaches to this new edition of the King James version, because it contains a copious body of "helps" that really are helps. This is a collection of entirely new material, prepared by recognized authorities and embodying the results of modern scholarship, as well as concordance, subject-index, maps, plates, and the other usual accessories. For Sunday school teachers and others who wish to have a concise and comprehensive body of thoroughly scholarly helps always at hand, this edition exactly meets the need.

WHAT CAN WE BELIEVE? A STUDY OF THE NEW PROTESTANTISM. *By James Gordon Gilkey. The Macmillan Company,* $1.50.

In this small book the author boldly faces the necessity of finding new foundations for faith. The Protestantism of the sixteenth century, as a reasonable system for reasoning men, ended with the nineteenth. In the light of the new liberalism (not *too* liberal) he discusses God, prayer, suffering, sin, Jesus and immortality.

CORRESPONDENCE

Mr. Van Dusen on God

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for the invitation to continue further the discussion between Professor Wieman and myself in The Christian Century of August 16. I am a little afraid that to do so might result in confusion worse confounded. Perhaps I may conclude my part in the discussion with two remarks upon what Professor Wieman regards as the main issue.

1. The question of the proper use of the term "God" is one on which I have no right to speak. I am entirely dependent upon the word of the authorities. I can merely repeat my understanding of their word—that there are two legitimate meanings of the term "God," though preference is to be given to the employment which designates by it the Ultimate Reality and Determiner of men's destinies. Professor Wieman claims that, in the case of "metaphysically minded people" who have "identified ultimate reality with God," it was "the supreme worthfulness of ultimate reality which led them to identify it with God, and not merely the fact that it was ultimate." That is an interesting suggestion; but is there evidence to support it? In any event, all of this is quite beside my main point. That, you will recall, was not to criticize Professor Wieman because he gives his own meaning to the term "God," but because he declined to recognize my usage which is universally acknowledged as valid. On this latter point, I can simply refer to any competent dictionary.

2. Professor Wieman states that "these questions about ultimate reality are metaphysical problems in philosophy rather than problems of vital religion." That statement I must flatly deny. It simply is not true. Indeed it is precisely because these, of all possible questions, are the most vital for vital religion that I am interested in them. If there be an Ultimate Reality which is the Determiner of human destiny, it would seem obvious that true thought about him is, of all things, the most important for the vitality of religion. Speaking personally, my own concern in the whole matter and my great hope is that through clarification of men's thought about God there may result a quickening of vital religion. If we were living in a time when men were excessively preoccupied with the minutiae of metaphysical irrelevancies, I should join Professor Wieman in discouraging any discussion which might be labeled "metaphysical." But we are not. Rather we are living in a period of careless and superficial and unhistorical thinking when men feel free to construct their own conceptions of God as pleases their fancy and are tempted to attach quite unjustified importance to the constructions of their own imaginations, with disastrous consequences for the cause of vital religion. In such a time it seems to me nothing is more important for that cause than that men should be urged and helped to think rightly and clearly about the character of the Ultimate Reality within which their lives are set and which is also the Determiner of their destinies. Indeed any religion worthy of the name must be oriented to that Reality. Let me add that I am led to this conviction partly by insights which have come through such vital religion as has been given to me, but partly through study of the actual consequences in earlier ages of the interpretation of religion to which Professor Wieman is urging us.

Union Theological Seminary. HENRY P. VAN DUSEN.

Mr. Wieman Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Van Dusen has written a sentence that stirs in me the deepest response of assent. In this sentence I am with him and for him. The sentence is this: "If there be an Ultimate Reality which is the Determiner of human destiny, it would seem obvious that true thought about him is, of all things, the most important for the vitality of religion." Again in equal measure I am with him when he writes: "My great hope is that through clarification of men's thought about God there may result a quickening of vital religion." The sentences he has written which follow these should also be taken deeply to heart by every one who is concerned with religion. I am tempted to make this reply of mine nothing else than a great shout to all men to read and heed what Van Dusen has written. But I cannot, because I know that back of these words, with which I so heartily agree, there are differences between us which I think are of first importance.

It is true that a religion which does not grapple with the problems of reality can have no stability or enduring power. What are the points about reality about which we must be clear and sure to have an enduringly vital religion? (1) We must be clear and sure that there is something actually operative in the midst of the processes of human life which makes for the greatest good and hence has all the value of greatest good, i.e., is supremely worthful and so worthy of our utmost loyal service and adoration. (2) We must strive to know all we possibly can know about this power in our midst. (Process is another word for power, because every actual power is a process and every process is a power.)

But when we raise the question of ultimate reality and the determiner of destiny we are using words that are ambiguous and confusing, although they have a strong emotional flavor. Does ultimate reality mean that which shapes the course of everything, including evil? Is it that upon which everything is de-

pendent? Or does it mean that which shapes the course of some things only, and on which some things are dependent but not all? If the latter is meant, then there are a number of ultimate realities, each ultimate in some respects but not in others. In this second sense of ultimate we can say that that which, more potently than anything else, promotes the highest possibilities of value is ultimate. It is ultimate in the sense of being the ultimate promoter of the goods of life. In this second sense of ultimate we can be sure that God is both *an* ultimate reality (although not necessarily *the* ultimate reality) and is also supremely worthful and hence commands our highest loyalty in service and adoration.

But Mr. Van Dusen is not content to approach the question in this way. He insists that there are two meanings of the word God. According to one, God is the object of highest religious devotion. This God is what we have just been describing. But in the other meaning, we have another God. This other God is the ultimate reality which underlies everything. Now this question of what underlies everything (supposing there is any such reality) is not a question about a reality which can command our high devotion. Mr. Van Dusen admits as much. But vital religion is precisely the driving power of high devotion. Therefore the problem of ultimate reality in this second sense is a metaphysical problem rather than one of vital religion.

University of Chicago. HENRY NELSON WIEMAN.

A Different Report on the C.C.C.

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading Mr. Tharpe's comments on the conservation camps in your issue of August 30, I feel moved to say a kind word for the C.C.C.'s I have held services at two camps for the past three months and have mingled freely with the men. I honestly believe that the movement is a godsend to the overwhelming majority of those who are enrolled. Bear in mind that I approached the question with a prejudice against anything operated by the war department.

The military officers in charge resent very much the fact that they may not impose military discipline on the men. It is an ordeal for them to lead instead of drive. The dissipation which Mr. Tharpe describes is unknown around here. Where it appears one should hardly rush to the conclusion that the men should be subjected to military restrictions. The men are allowed freedom to come and go just so they are on hand in time for work. That this privilege is abused is not surprising. But employes of every other concern abuse the same prerogatives.

The C.C.C. boys are not considered enlisted men. They are enrolled in government service precisely as are letter carriers. The government does not pretend to regulate their morals except by encouraging religious services and recreational leadership. The one thing I have liked above all other things in the administration of the camps is the fact that they are *not* military training corps in disguise.

Adequate recreational leadership and other safeguards make some camps models of social conduct. Where conditions are otherwise, let us not blame the C.C.C. project. To say that it is "the outstanding deception of the American people" seems to me an intemperate and unjustifiable conclusion. In my judgment, the C.C.C. movement comes very near fulfilling the dream of many churchmen for "soldiers of peace" provided with "the moral equivalent of war" and saved from the horrors of unemployment and often rescued from the disintegrating influences of the city slums.

Church of the Pilgrimage, CARL, KNUDSEN.
Plymouth, Mass.

An Indian Centenary

EDITOR THE CHRISTIAN CENTURY:

SIR: I have not yet seen in The Christian Century any announcement of the Rammohun Roy centenary in India, and as Rammohun Roy championed valiantly a hundred years ago, almost single-handed, many of the causes which The Christian Century is so ably championing at the present time I am venturing to send you under separate cover a copy of Tagore's address at the preliminary meeting in Calcutta, and also of the scheme of celebration. Forward-looking and socially-minded Indians of all sects are taking a keen interest in this celebration. By common consent, as you of course know, Rammohun Roy is recognized as the maker of modern India. He died September 27, 1833. The celebration will begin on the exact date of the centenary of his birth, and will be continued in Christmas week.

Little Compton, R. I. F. C. SOUTHWORTH.

India's Economic Status

EDITOR THE CHRISTIAN CENTURY:

SIR: Some of the recent statements of our good friend, Mr. P. O. Philip, should not be allowed to go unchallenged. He writes: "The masses having *now fallen* to the lowest economic level. The new constitution will only perpetuate the illiterate and degraded condition of the masses which we have been finding all through the one hundred years of British rule in India." (My italics.) If Mr. Philip means that British raj is the cause of the illiterate and degraded conditions, and that throughout the one hundred years of British rule the masses have fallen, then I—and I believe hundreds of thousands of his enlightened fellow countrymen, and thousands of my own countrymen—will disagree, and think it an untruth. I would like to give evidence to the contrary from the mouths of four different persons, varied as to nationality, years of observation, and station in life.

The first is a very influential Mohammedan, my neighbor five miles to the south. He came into our country sixty years ago. When he came here, there were no schools, roads, bridges, no possibility of villagers paying taxes, because they, the common people, had nothing. In those days his uncle received in barter whole villages of thousands of acres, in exchange for a coat, or a few knives with a blanket. He gradually accumulated title to about forty different villages as landlord. Nowadays, each of these villages raises hundreds and, some of them, thousands of rupees revenue annually in taxes. Obviously, the common man must have had his economic condition improved during these sixty years to be able now to pay taxes of these proportions.

The second is my nearest white neighbor to the south, 95 miles distant, an Englishman, and a missionary. He is finishing forty years of service for Christ and India. He told me the other day that when he first went into that country there were no bridges but that he had to wade through or cross 13 different streams and rivers to get to his station. Now he can easily motor inland from Sambalpur; the latest addition to the first class road is a bridge costing 300,000 rupees.

The third observer is a neighbor 25 miles to the west, a very fine Hindustani Christian woman, formerly a Hindu. She came into these parts 22 years ago from Aklahabad. Just three months ago she told some of us that she has noticed the biggest sort of change and for the better. Then she could hardly bear to live amongst the common people—they were almost naked, lived on such a miserable diet, were gaunt and lean. But in these 22 years they have taken to clothing, now clothe practically all their children over 6 years of age, eat better food, have grown stronger and more robust.

I myself am the fourth observer, an American missionary. I went into this country 13 years ago. In these 13 years time the vegetables and fruits in the village bazaars have grown more plentiful and varied, milk supply has increased, fowl and eggs and meat more plentiful, roads noticeably improved, culverts and bridges have gone in steadily one year after another during these 13 years, and the school system extended.

In the face of these observations, I challenge the truth of the statement, "now fallen to the lowest economic levels." The words "now fallen" imply unfavorable comparison with the past—retrogression. The whole implication throws into the limelight ills supposedly promulgated by the British cabinet, and leaves unmentioned any hint of the blight from within India herself, the blight of the money lenders, the heavy economic toll of the native pujari

or priest of the Brahminical system, the economic blight of caste, the heavy loss due to sickness and disease.

Basna, C. P., India. SAMUEL T. MOYER.

German Church Situation

EDITOR THE CHRISTIAN CENTURY:

SIR: The report of Mr. E. G. Homrighausen, under date of July 3, which appeared in your issue of July 26, will be read eagerly by subscribers to The Christian Century. American religious people have been disturbed for a number of weeks by rumors concerning the crisis of the German church. Those who have been sensitive at all to what has been and continues to happen across the sea, will welcome this prompt and first-hand account of things. It moves with the tenseness and the rapidity of the events themselves, which should be some index of its reliability. It shows that the writer has penetrated the situation about which he reports.

There are, however, a number of inaccuracies in Mr. Homrighausen's account which disclose not so much misinformation as an unfortunate concession to a journalistic temptation to be "first on hand with the news." I venture to call your attention to them because it has been my privilege to study under Professor Barth during the summer semester just closed, and because I happen to have been at the same lecture-room at the same hour about which the writer tells.

To begin with two minor ones, let me say that the manifesto of Professor Barth about the publication of which some doubt is expressed was already available in print on the day that the report to you was written; and that a copy of the manifesto was sent not to Chancellor Hitler but to the minister of education, Mr. Rust. It was he with whom Professor Barth had communication concerning the maintenance of his position. It is he who has conducted the attempt on the part of the national socialists to bend the church to their will. And it is he who will probably issue the order for Professor Barth's dismissal in the event that it occurs.

More serious, it seems to me, is the impression created by the writer that the Roman Catholic church has secured some political advantage of which the Protestant church has been deprived. As a matter of fact, the Roman bishops were as embarrassed by the new political situation as the Protestant clergy. It can be said to their credit, however, that they did attempt some effective opposition to the nazis, not only during the election campaign but for a considerable time after. I remember hoping in vain, over the same period of time, for some voice of question about the new tendency from a Protestant pulpit. This opposition has now very largely ceased. At the same time, the centrum has been abolished under pressure as a political party. But although Rome was then looking for a favorable concordat and has since signed an agreement with the state, it does not seem that one can in any sense say that "again, Rome is the victor." Even at the time of writing, it seems to me, it should have been freshly in mind that the German chancellor has apparently no dependable ecclesiastical allegiance and that as a political leader in a country which is more than fifty per cent Protestant, he would not be apt to yield to the minority. Surely the writer is sufficiently acquainted with the ways of politicians to know that their primary concern is the support, not the service of religious people.

Finally, it is a misstatement that Professor Barth's is the "one voice now that dares to speak against the tremendous tide of national feeling." This not only overlooks the existence of the group of "Young Reformers," among whom are Professors Heim and Gogarten, but also that Professor Barth's manifesto did not appear until after he had collaborated with a group of Reformed ministers in the preparation of a series of theses of protest against the restriction of the freedom of the church. While it is scarcely true that "it was a great trial for many a minister to read" the proclamation of allegiance to the present government (the ministry in Germany today is no more venturesome than anywhere else), it is true that there are small minorities of dissension within the church. Besides, it is not at all in the spirit of the manifesto of Professor Barth that our chief interest in it should be in its polemical character, or that we should be told that "there is no better time to stand by Barth personally than now." The significant thing about this manifesto, it seems to me, is this: that a man whose sole concern is for the existence of the church, its possibility and its meaning, should find himself in the midst of a religious political crisis. This is due, of course, to the offensive of the state. But one cannot help wondering what would happen in this country if some churchman would work at this theme long enough and persistently enough, as Professor Barth has done in Germany. One could wish that something more of the fundamental religious significance of the Barthian manifesto and less of its, shall we say, "passing, popular significance," might have consumed the attention of the report. Then those who have been in the habit of accusing the dialectical theology of forsaking man's "practical problems" might really have stopped and listened.

Elmhurst, Ill. PAUL L. LEHMANN.

Negroes at the C. E. Convention

EDITOR THE CHRISTIAN CENTURY:

SIR: Jesus attended the International Christian Endeavor convention at Milwaukee and must have enjoyed it. All races were there to meet him and showed each other that courtesy which Christians practice whose hearts are beating with brotherhood hopes. Dr. Judd's declaration Sunday night that from his experience in Chinese missions he had concluded all people are essentially the same, was liberally applauded and the story his heroic work for Christ put a spell of new resolve upon delegates and leaders. There were many other high notes, such as Dr. Merton S. Rice, speaking to the thought that Christian leadership must be found sitting where people sit whom they would serve as Christ did, and Bishop L. W. Kyles on the failure of the church to keep faith with the American Negro. These speeches and all the liberal ones were taken with bold manifestations of approval, by the youth especially.

In the light of this spirit manifest liberally throughout it is amazing that a paragraph could have crept into a report of the convention like this from Mr. J. Edward Mosely in your issue of July 26: "Many Negroes attended the convention sessions. Some were refused seats by white delegates. The assembly cheered Rev. W. E. Cooper, a Negro of North Carolina, when he was presented as the artist of a new portrait of Dr. Clark, founder of the Christian Endeavor movement." If Negroes were refused seats I have been unable to find the Negroes who were so treated. I am a trustee from the A. M. E. Zion church in the Christian Endeavor United society with our other trustees, Bishop L. W. Kyles, Dr. J. W. Eichelberger and B. F. Gordon, and Bishop Davis and Dr. Morris, trustees from our sister, the A. M. E. church. We stopped in the Schroeder hotel where all the trustees lodged. We held a joint denominational meeting the day before the closing to which practically all the colored delegates came. No such report reached our attention, on the contrary it was observed that the Christian Endeavor was the most pronouncedly, interracially just of all interdenominational national bodies. For all these years Father Francis E. Clark and his successors have refused to hold a convention where Negroes are not accorded equal accommodation in the entertaining hotels and halls. This was carried out to the letter at Milwaukee, by Dr. Poling, Mr. Sherwood and the staff, with the complete acquiescence of the trustees.

The young people were always kind, and the southern delegates were for the most part noticeably so.

The report states further that "Dr. Raymond Robins spoke also." Mr. Moseley may recall that Col. Robins does not pass for a doctor, and was detained in Europe while the convention was in session.

There was a feature here that challenges the attention of interracial workers. Many theorize about race relations and fall down when they face members of another race on a platform or in a lunchroom after the discussion in conference is ended. Theory was not the slot machine, hand-hiding process at Milwaukee. They faced up and put Negroes on the programs, on the faculty, and placed them as chairmen of groups, and all through the con-

vention activities, except in the chorus, which was a local provision and a Negro man was pianist there.

Several singing groups appeared, to say nothing of their part in the great Convention Parade. Young people are demanding less talk about race relations and more demonstration. That very thing was done at the International Christian Endeavor convention of 1933.

Chicago. WILLIAM J. WALLS,
Bishop A.M.E. Zion Church.

One Church's Budget

EDITOR THE CHRISTIAN CENTURY:

SIR: There has recently come under my observation, more or less by accident, a very interesting document. It is the financial report for their last fiscal year of one of our biggest and best Congregational-Christian churches, a church with a past history and present standing of which, I have no doubt, it is justly proud. In this year of our Lord 1933 I cannot resist the impulse to make a few comments upon this document. I have never visited the church, I am not personally acquainted with its well-known pastor, I do not intend to raise any questions—and yet I wonder if perhaps there may not be a few questions that might be raised in a spirit of Christian inquiry. The year 1933 is a year that imposes upon all followers of Jesus responsibilities which were not so keenly felt, even if in every instance they existed, a few years ago. I make a number of comparisons with that part of our Congregational-Christian world program which I know best, not because I wish to stress anything that might seem to some odious or invidious but because these comparisons tend to emphasize the strength of our fellowship at its home base, even in such trying times as these.

The home budget of this church called for an expenditure of almost exactly as much money as the total appropriations last year from the American board to its North China mission, including both general work and missionary salaries. Its income from trust funds alone would have provided all the grants-in-aid made by the American board to those Chinese ministers, teachers, doctors and nurses in the North China mission who are not wholly supported by local funds—men and women at work in and through more than three hundred churches, in Bible, middle and primary schools with enrolments of almost ten thousand pupils, and in hospitals caring for about forty-five hundred in-patients annually.

The minister of this church has recently received a cut. His salary is now just a bit above that of a United States senator. His two chief assistants receive almost as much as was pronounced by economists a few years ago to be an urban minimum—almost, not quite. It is probable, however, that costs of living have so fallen in the meantime that they are now safely within the fold. Salaries account for 25 per cent of the total of home expenditures. The only single item that exceeds salaries is interest on mortgage, which is over 33⅓ per cent of the total. The balance at the end of the year fell only a few dollars behind that with which the year began.

The amount this church raised for benevolences of all kinds was almost 20 per cent of what it spent on itself, and came entirely from "living donors." Evidently no part of the income from trust funds can be assigned to the benevolence budget. This church has had three representatives on the foreign field, who, I am well informed, are of more than average ability and consecration. I have been told by some who know them that they would even come very close to meeting the high standards set for missionaries by the Laymen's inquiry, and that while by the nature of the work to which they have been assigned they are in large measure precluded from developing all of those "ambassadorial" qualities so much desired for the future, they are commending to the wide circle of their acquaintance—a circle which grows in influence and importance with every year of their maturing experience—exactly those qualities of Christlike mind and spirit on which the future of the Christian movement in their part of the world must depend.

For the support of these three missionary representatives the church contributed during its last fiscal year not quite enough to cover the total amount of their personal allowances from the American board, but even so, a sum equal to 35 per cent of their minister's salary. Until recently the names of these missionaries were printed upon the church's weekly calendar. It is perhaps as a measure of economy that they no longer appear there.

The May number of my board's missionary Herald opens with a striking article by our executive vice-president, Dr. Goodsell, entitled "The American Board in a Financial Crisis." From what I hear my Methodist and Presbyterian missionary friends say, they are finding themselves in states almost if not quite as parlous as is ours. It should be, I presume, a cause for deep satisfaction to us out here to know that despite repeated cuts in personnel and work appropriations which are crippling so much of what seems to us the absolutely minimum service that we can render to China in the name of Christ, some at least of our strong churches at home are not unmindful of that word of the apostle, "But if any provides not for his own, and especially his own household," etc.

Peiping, China. EARLE H. BALLOU.

The Question Box

What is the earliest reliable date when oral tradition such as appears in the first chapters of Genesis was reduced to some form of writing, and what was the language used? Is it probable that Moses received the Ten Commandments on Mt. Sinai and reduced them to writing on clay tablets? How early were similar oral traditions in India and China reduced to writing? Do you think that when Abraham left Ur he carried with him the poetic story of creation on which Moses drew in editing the book of Genesis? L. R. S.

IT would appear from the evidence available that the earliest written materials of the Old Testament date from somewhere about the ninth century B. C. In their oral form they were probably much earlier. The book of Genesis is a composite work, some portions of which are early prophetic narratives, and some later priestly writings. The final form of the book is probably not earlier than the fourth pre-Christian century. The language was the Hebrew, a speech derived from the earlier Babylonian language, and in large part influenced and modified by the Canaanite speech of the land into which the Hebrew clans migrated.

The Hebrew laws were based in large measure upon the Babylonian code of Hammurabi, whose date was something more than a thousand years earlier than the migration of the Hebrews and the times of Moses. They developed from simple forms like the Ten Commandments, whose date was probably early in the kingly period, on through the Book of the Covenant, the Laws of Deuteronomy and the late Priest code. The connection of Moses, the leader and prophet of the first period of the history, with the function of law making was only traditional and remote. The laws developed through the centuries, and the tradition of Moses' authorship gradually became fixed and accepted. In its final form it affirmed that Moses was not only the giver of the entire "law of Moses," but the writer of the complete Pentateuch. Criticism has abandoned this view as unsupported by the documents themselves.

It is impossible to give precise dates to the early literature of India and China. The writings of the Greeks, found in the Homeric poems, the Vedic hymns of India, the reflections of Chinese sages, and the chronicles of Babylonia were all much earlier than the beginnings of Hebrew writing. The Hebrews were a comparatively late arrival on the stage of history, and their laws and traditions owed much to former civilizations. This was particularly true of their early debt to the Babylonians and Egyptians, and their later obligation to the Persians.

So far as the dates are concerned, Abraham might well have brought primitive traditions to Canaan in his migration from the east. It is more probable, however, that Mesopotamian cosmology filtered into Hebrew culture through later contacts with the peoples of the farther orient. H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Kagawa Out of Japan Movement

Founder of Kingdom of God Campaign Disheartened by Churches' Failure to Broaden Economic Outlook

(*Correspondence from Japan*)

TAKAYAMA BEACH, Aug. 5.—Something new is coming in interchurch alignment in Japan. We hear persistent rumors of the possible formation of a genuine federation of Christian churches to take the place of the none too authoritative National Christian council now in existence. The proposed federation, if realized, must be considered one of the greatest results of the Kingdom of God movement, which has brought the denominations into unprecedentedly close cooperation and coordination. At the close of the three year program previously agreed upon it was decided to continue the movement for two years more, and it is hoped that within this time a more permanent identification of denominational interests may be realized.

This on the credit side of the Kingdom of God movement. On the debit side it must be deplored that the cooperating bodies have seen fit to embrace only those features of Mr. Kagawa's original proposals calculated to increase church membership without necessarily enlarging the church's social vision and economic responsibility, and that chiefly on this account Mr. Kagawa has been obliged to withdraw his cooperation and to give himself to the support of those redemptive social institutions for which he is personally responsible and which he believes to be an inalienable part of any true kingdom program. As a matter of fact, Toyohiko Kagawa, its founder, is no longer leader of the Kingdom of God movement in Japan.

* * *

Annual Karuizawa Conference Agrees on Some Things

The 32nd annual session of the Federation of Christian Missions in Japan has just been held in Karuizawa with delegates from twenty cooperating religious bodies. A serious effort was made through papers and discussion to secure a new definition of "Our Missionary Objectives" in the light of present economic and social conditions in Japan and with special regard for surveys and commission reports of recent date. While wide disparity of opinions among the delegates on theological and social issues was almost painfully obvious, forward-looking findings were approved with respect to social and economic demands made upon the church by present day conditions and especially with reference to the indigenous faiths of this land, whose acknowledged virtues and values should make interfaith fellowship mutually advantageous and preparatory to the acceptance of higher spiritual and moral enlightenment by all concerned.

Hopeless cleavage of sentiment was disclosed in the conference, however, with regard to the mission of the church, i.e., as to whether the church is itself coterminous with the kingdom of God or merely a human agency in the realization thereof, and findings had to be abandoned in this realm. In spite of such sharp differences, however, all suggestions for curtailing the federation's interdenominational activities were summarily rejected, and the feeling is general that the vicissitudes of the times serve but to drive the missions and the churches into closer mutuality.

* * *

Kagawa Sees Nationalistic Storm Threatening

Inspirational high lights of the conference were the devotional addresses by Dr. Richard Roberts of Toronto, the lecture on "The World Task of Christianity" by Dr. E. L. Allen of Hongkong, and a lecture under other auspices by Dr. Kagawa. The latter, in stressing the importance of training lay leaders for evangelistic work throughout the empire, expressed his conviction that reactionary nationalism and consequent anti-foreign sentiment are destined to increase greatly within the next few years, and that Christianity's surest hope of survival rests in identification with the indigenous life of the land. Dr. M. Sugiyama, M.P., Mr. Kagawa's co-laborer in rural work, corroborated this opinion in a paper before the conference and suggested that even if Christianity be driven completely out of the cities, as was done in the 16th and 17th centuries and as seems to him again a strong possibility in the immediate future, a faith which ministered to both the spiritual and social needs of the rural districts would survive.

Dr. Sugiyama as the only outspoken proletarian in the diet occupies not only a strategic but a dangerous position in these trying times; Dr. Kagawa also finds himself in such an increasingly difficult position that he fears he must soon publicly choose between imprisonment and compromise; and, as if to substantiate their gloomy predictions, the newspapers yesterday reported discrimination against Christians in certain large factories because they refused to worship before the patriotic shrines recently erected in industrial compounds.

* * *

Women's Movements Show Vigor

Yet Christians continue to challenge the moral life of the nation publicly and none more heroically than Mrs. Kotoko Hani, editor of one of Japan's leading magazines for women, Fujin no Tomo, and principal of a modern school for girls in the suburbs of Tokyo. No one interested in the degree to which the Christian gospel is penetrating Japanese life can afford to overlook this as yet unchurched movement of which Mrs. Hani is the recognized leader. Perhaps this is what the laymen meant by suggesting a larger Christian fellowship, yet apart from church organization as such.

Another vigorous Christian women's movement is the Japanese W.C.T.U. with its 171 branches. In fighting Japan's "white

(Continued on page 1154)

Donald Fraser Dead at 63

Scotch Missionary Statesman's Passing Leaves Great Gap—Massacre of Assyrians Rouses Public

(*British Table Talk*)

LONDON, Aug. 22.—The ranks of missionary statesmen and advocates have been weakened seriously in recent months. Henry Hodgkin died as it seemed before his time and now another of that company of strong and true men has been taken. On Sunday last Donald Fraser died in Glasgow at the age of 63. Like Hodgkin he was one of the men who served their apprenticeship in the Student Christian movement; to that he remained to the end a loyal friend, nor did he ever lose the regard and affection of successive generations of students. He gave a good life-work to Africa, where in Nyasaland he began, as he put it, by building a hen-roost and ended by building a cathedral.

He was in every sense of the word a great missionary. He was not only a founder of churches; he became also an interpreter of Africa. His books did not deal with abstractions but with living human beings whom, with his large heart, he loved. When he returned home he became the acknowledged leader in Scottish missionary enterprise, first in the United Free church and afterwards in the reunited Church of Scotland. It is sad to think that we shall not see that face again, with the bright merry eyes which were radiant with joy and peace, or hear that soft Highland voice.

Fraser was a strong man, clear in his judgment, critical of all that seemed to him unworthy of the greatest of all services. He will be missed indeed; but he has left to us the memory of a man who saw early in life a vision and was faithful to it till the end came.

* * *

Massacre in Iraq Stirs Public

The massacre of Assyrians in northern Iraq has aroused strong protests and at the same time has caused much heart-searching. When we surrendered the mandate for Iraq, did we take steps to secure these loyal friends of ours, the Assyrians, from their traditional enemies, the Kurds? The patriarch of the Assyrians has taken refuge in British territory, Sir Francis Humphreys has set out to Iraq and there is reason to suppose that the British government will do all that it can after the event. But that is not enough. A ghastly massacre has taken place of those who put their trust in Britain. Who is to blame? More will be heard of this.

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Four Eton Masters Killed In the Alps

On the eve of their return home from

their holidays, four Eton masters were killed last Friday on Mt. Roseg. They were men of great distinction. The school which they served has suffered a terrible loss. They were experienced climbers, but it is supposed that they neglected to cut steps in the black ice, one of them slipped and the others, roped together, fell over the precipice. Their gifts have been described by Dr. Alington, till lately their head master. Of one of them, "Sam" Slater, he writes: "Taking over a difficult house he transformed it in a wonderfully short time by a ruthlessness which he liked to exaggerate and by a kindliness which he was at pains to conceal." Powell was a man of genius, an oarsman in the front rank, a brilliant artist and his character was "a rare combination of courage, strength and kindliness and it is given to few to leave behind so fair a memory."

Always when such disasters happen the question is put, "Is it worth it?" Yet if there were no such desire as these men had, to climb mountains and to put their lives at the hazard which they knew, would they have been the same men in their life within the school which they loved and served?

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And So Forth

Yorkshire is once more the champion cricket county. They have a magnificent side, great individually and greater still as a team.

There are all manner of conferences taking place. Journalists, labor statesmen, modern churchmen are busy. It should be possible to say more next week of the modern churchmen, to whom Dean Inge gave his annual message yesterday.

The National council of free churches is seeking for new headquarters, to make provision for its enlarging activities. Dr. S. W. Hughes, the secretary, who has many American friends, speaks of a remarkable increase in the work and influence of the council.

At St. Martin's on Monday, the poet laureate spoke of Sir Ronald Ross in a noble address. One passage I must give: "He made his great discovery in the height of an Indian summer. He was almost worn out with the heat, and his microscope was so rusted with sweat that he could scarcely focus it. He had been wearied with countless disappointments, had previously gone in nearly every wrong direction once, and had followed clues that led nowhere. His discovery lit up the whole mystery of tropical disease. He had proved that some of the most fatal forms were spread by the mosquito. He lived to see the Panama canal cut."

EDWARD SHILLITO.

Death of J. S. Dickerson, Baptist Educator

Dr. James Spencer Dickerson, corresponding secretary of the University of Chicago for many years, and in an earlier period editor of the Baptist, published in Chicago, died Sept. 5 at his summer home near Oregon, Ill., of heart disease. He was 81 years of age. Dr. Dickerson was editor of the University Record, official historical publication, and it is said that he knew more about the history of the university than any other official. It was in his office that the organizing committee of the university met in 1880 to develop an educational plan.

Texas Narrowly Votes Repeal

Drys Carry 75 Counties—Free Food Provided at Two Camp-Meetings—Rev. Humphrey Lee Stays in Dallas

(Correspondence from the Southwest)

WACO, Aug. 27.—In the rather mild campaign which preceded the state election yesterday on repeal and beer the drys made notable progress for the cause, even if defeated in the ratio of 3 to 2 in a vote of approximately 500,000 out of a possible 750,000. Through the speeches of Senator Morris Sheppard, former Gov. Pat M. Neff and Dan Moody, Dr. George W. Truett, Bishop W. A. Boaz, Dr. L. N. D. Wells, and many others equally capable, the temperance cause was greatly advanced. A new alcoholic conscience has been created. It is significant that 75 out of the 254 counties voted dry and that in a majority of counties the vote was close. Respect for the national administration's plea for repeal induced thousands of democratic prohibitionists either to refrain from voting or to change their votes. Probably the apparent hopelessness of enough other states voting dry to hold the 18th amendment also influenced many drys. The state voted at the same time by a much larger majority for the $20,000,000 bond issue for relief of the unemployed. It is fitting that the levy for this tax is to be on beer, since in this name the mischief maker that will cause so much of the need for this huge issue will be required to help relieve the need. Texas itself must remain legally dry, except for beer, for two years more.

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Dr. Humphrey Lee to Remain in Dallas

Dr. Humphrey Lee has withdrawn his request to the bishop to be transferred from the pastorate of the Highland Methodist church, Dallas, and so will remain, having already resumed his duties as pastor. He is very popular in the city and with his congregation, and it is evident that certain differences between him and some connected with Southern Methodist university as to policies have been happily adjusted. Published reports indicate that the pastoral relationship is to be indefinite. Heretofore he has also taught homiletics in the university's divinity school.

* * *

Free Food at Camp Meeting

Two camp meetings, held annually in the far west of Texas, have come to have almost a national interest. The first of these is the Paisano, Aug. 1-7, and the second is the Bloys, Aug. 15-22. They are located in the Davis mountains, highest peak nearly 9000 feet. At Paisano this year the chief preachers were Dr. George W. Truett, First Baptist church, Dallas, and Dr. Roy Angell, First Baptist church, San Antonio. A number of other well-known ministers served as lecturers. Memorial services were conducted in honor of Dr. I. E. Gates, one of the founders, who died recently. This campmeeting association owns 1000 acres of land, stocked with cattle, two of which are slain daily to furnish free food to all comers. The Bloys meeting, established in 1889 by Rev. W. D. Bloys, a Presbyterian missionary to the cowboys, had for its speakers this year Rev. L. D. Anderson, Fort Worth, Disciple; Rev. F. S. Onderdonk, San Antonio, Methodist; Rev. John H. Burma, Waxahachie, Presbyterian; Rev. I. L. Yearby, El Paso, Baptist. Like Paisano it owns its electric-lighted grounds and furnishes free food. The enrolment at each meeting exceeds 1000, and the native cowboys are outnumbered by city visitors from afar, from Dallas and Fort Worth, 600 miles away, and others from places more distant.

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And So Forth

Memorial services were held last week in a Dallas Baptist church for R. E. Cornelius, a Fort Worth hymn writer and publisher of 36 volumes of hymns, who died last month.

An educational building has just been added to the Scofield Memorial Congregational church, Dallas, Rev. Harlan J. Roper, pastor, in further appreciation of the late Dr. C. I. Scofield, Bible expositor, founder of the church.

The Lutheran Texas board of missions has placed fifty supplemental pastors, three of whom are graduates of the St. Louis seminary. These are Rev. Erich Wagner, New Braunfalls, Rev. E. E. Mierscher, Eola, and Rev. Otto Nauman, San Antonio.

Rev. Edmund H. Gibson, rector Trinity Episcopal church, Galveston, suggests a loyalty code for churches and religious bodies, three points of which are (1) that for a period of six months all preachers refrain from emphasizing religious differences; (2) that they use church buildings to a greater extent for private and public prayer; and (3) that they organize for more practice of honesty, fidelity, purity, charity and love.

At the same time the members of the First Baptist church, Waco, addressed a letter to President Roosevelt commending the NRA but urging the cultivation of moral and spiritual motivation in place of the profit motive and pledging cooperation in a prayer movement of all creeds for spiritual recovery as essential to economic rehabiliment.

JOSEPH MARTIN DAWSON.

Father Coughlin's Program for Autumn-Winter

Father C. E. Coughlin of Detroit will discuss, in his Sunday broadcasts this season, national and international questions in the light of the encyclical of Pope Leo XIII on "The Condition of Labor," and that of Pius XI on "Reconstructing the Social Order." He will speak on 27 Sundays, beginning his talks in October. It is announced that he will broadcast over two national networks this year.

Sister of Bishop Brent Heads Girls Friendly Society

Helen C. Brent, of William Smith college, Geneva, N. Y., is the new president of the Girls Friendly society, Episcopal organization. She is a sister of the late bishop of western New York, Rev. Charles H. Brent.

XUM

Gandhi Explains His Disobedience

While Congress Party Swings Toward Entering Elections—Why Bomb the Tribes on Northwest Frontier?

(Correspondence from India)

NAGPUR, Aug. 14.—Mr. Gandhi and Mr. Mahadev Desai, his secretary, were arrested on Aug. 1 at Ahmedabad and taken to the Poona prison. They were released on the morning of Aug. 4 and immediately after served with an order restricting their movements. They promptly disobeyed this order. They were re-arrested and placed before a magistrate for trial. The magistrate, holding his court in the prison, sentenced them to one year's imprisonment. Mrs. Gandhi, Mr. Rajagopalachari and some other prominent congressmen have also courted arrest and gone into prison last week. On the last occasion the government arrested Mr. Gandhi under a century old regulation and treated him as a state prisoner. On this occasion government is arresting Mr. Gandhi and his followers under what are known as the public safety acts passed last year by the legislatures.

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Opinion Grows Favorable to Participating in Elections

Though the government pretends that these acts passed by Indian legislatures have public support, in reality it is not so. The congress had boycotted the legislative councils, and so those who got elected to the councils represent only a small section of the people. With the help of government nominees and reactionary members belonging to the Muslim and other minority communities it was easy for government to get the repressive measures promulgated by the viceroy's ordinances passed as acts of legislatures, both provincial and central. A growing section of the congressmen is now realizing that by their policy of boycotting the legislatures they were only enabling the government to introduce measures, in the name of the legislatures, of a repressive character. Congressmen in different centers are therefore seriously planning to form themselves into a political party and accept the coming reforms for what they are worth, stand for elections and capture the legislatures.

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Gandhi Explains His Course

In the statement which Mr. Gandhi made when he was tried on Aug. 4, he gave his reasons for breach of the police order. He said: "It cannot be a matter of pleasure to me to commit a breach of the orders of the constituted authority. I am a lover of peace and I regard myself as a good citizen voluntarily tendering obedience to the laws of the state to which I may belong, but there are occasions in the life of a citizen when it becomes his painful duty to disobey the laws and orders of his state. As is well known, such painful duty came to me in 1919 and I have not only regarded it as my duty to offer civil disobedience but also to preach it to others. This law or act, under which I am being tried, is a glaring instance in proof of my contention that the system under which India is being governed today is not merely unjust but is dragging her down economically and morally. I have had recently a spell of life outside the prison, and in the midst of the people. In coming in contact with a very large number of men and women, I made what was to me a most painful discovery, that men high and low, highly educated and uneducated, rich and poor, were demoralized and were living in perpetual fear of the loss of liberty and their possessions. It was a trial for me to live in the midst of that atmosphere. Being by nature a confirmed believer in methods of non-violence, I sought shelter in self-suffering such as might fall to my lot. That was the only way in which I could relieve myself of some of the agony that was burning me. It is for reasons such as this that I am offering all resistance to this system of government that is within my capacity and that a peaceful man like me could offer."

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The Meerut Case

The heavy sentences awarded by the sessions judge of Meerut on a number of persons, including some Englishmen, who were tried for alleged conspiracy against the British government, have now been greatly mitigated by the Allahabad high court. Nine of them were acquitted, five released, and sentences on others have been considerably reduced. This case had attracted worldwide attention because the men undergoing trial were suspected communists and kept in prison for more than four years before they were first convicted. The judgment of the lower court made the holding of a particular political opinion, in this case communistic, a punishable offense. Now the judgment of the Allahabad high court lays at rest some of the fears raised in the minds of citizens regarding this matter.

A prominent Indian newspaper comments as follows on this case: "A system which enables the police to arrest and keep in jail for more than four years innocent men for the mere reason that they had known some communists or persons suspected of communist sympathies, is a perennial source of peril to the citizens and stands self-condemned. If any person who may be suspected of merely holding certain opinions might be arrested at any time and put to the necessity of facing a protracted and costly trial, the sooner the system which tolerates such a practice is ended the better. It is to be hoped that the legislature will take up the question of amending the law of conspiracy with a view to safeguarding this elementary right of the subject—freedom of opinion and right of association." But will the legislature as constituted at present undertake this task? Perhaps if the most popular political party in India, the congress party, decides to enter the legislature it may happen.

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Aerial Bombing for Police Purposes

The discussion of this question recently by the League of Nations showed that the consensus of world opinion was against bombing on the ground that it is barbarous. The British representative tried to get sanction for resorting to this method as a police measure among people living scattered in mountains like the tribes on the northwest frontier of India. No one thought at that time that the British might so soon be called upon to carry on aerial operations on the wild tribes in the Bajauri territory in the Northwest frontier province of India. These have been going on for some days now, and the Indian newspapers publish only such accounts as are authorized for publication by the authorities. Even from these accounts it is clear that bombs are being thrown from airplanes on civilian population and on villages. Government is defending its action on the ground that the campaign is purely defensive and of a minor nature and that a warning is given in the first instance and an interval of 48 hours granted to the villagers to come to terms or take themselves away from the area where the bombing takes place.

What is the justification for resorting to this extreme police method? The Bajauris are an independent tribe living on the Indian side of the Afghan frontier. It would appear that three fugitives from justice in Afghanistan have found shelter among them. The British authorities are apparently hunting them out by forcing the tribe to yield them, even by bombing operations. It is being pointed out that Afghanistan has not recognized any such obligation in the past in regard to Afridi bandits and other adventurers who attack Indian territory. Why then it is asked should the government of India alone undertake a unilateral obligation in the name of international law? There is evidently more than appears in official explanations in this campaign of aerial bombing which the government of India is now carrying on at the frontier.

P. O. PHILIP.

JAPAN CORRESPONDENCE

(Continued from page 1152)

slave" traffic, in efforts for temperance, and more recently in the endeavor to prevent the government's manufacture and sale of a special brand of cigaret for women, in peace activities, and in the struggle for better education, the Japanese W.C.T.U. is rapidly assuming the enviable place of moral leadership so long held by the same women's movement in America. In a recent address before the W.C.T.U. foreign section in Kobe, Mrs. Shizue Komai of Kyoto deplored the ill effect of President Roosevelt's anti-prohibition stand upon the temperance movement throughout the world, but expressed faith that this represented only a temporary stage in America's battle for moral righteousness.

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And So Forth

On Aug. 9 all Tokyo will indulge in an orgy of anti-aircraft defense, the entire city will be darkened simulating actual air raid conditions, and contending forces will attack and defend the empire's capital. It may be an entirely unrelated phenomenon, but this correspondent cannot help associating the mixture of fear and enthusiasm with which the Japanese are accepting these demonstrations, with the many movie thrillers of the sky shown in Japanese theaters in recent months, in the production of which the American navy is known to have cooperated.

T. T. BRUMBAUGH.

Groups Reject Dr. Buchman

English Leader Tells of Phase of Movement Which Refuses to Accept American's Leadership

(Correspondence from Canada)

TORONTO, Sept. 1.—The Rev. F. C. Raynor, a Methodist minister from England, has been visiting Canada in the interests of the Group movement in religion but not for the Buchmanite form of that experiment. He addressed a large number of ministers of different communions and presented his story. In Britain there were until last year, said he, several types of religious groups, each movement having about the same standing as the others. But since the gigantic publicity campaign of Dr. Frank Buchman the situation has been beclouded, and the essential features of the group movements were obscured by the peculiarities of the Princeton revivalist. Thus Dr. Russell Maltby inaugurated the Cambridge groups especially among Methodists, liberal evangelical Anglicans organized another set of groups, while yet another movement declined to use any special designation other than that they were "Groups." The speaker criticized the firm determination of the Buchmanite organization to keep direction of its effort in the hands of its own central council, but he affirmed the evangelistic efficiency of the groups.

Dr. John MacDowell, moderator of the Presbyterian church in the United States, who was present challenged the speaker's whole argument that one can always discern if another man has the "vital thing." What is the essential vital matter in Christian life, he asked, as he criticized the subjectivism and self-centeredness of the movement interpreted by the visiting speaker. Dr. Lynn Harold Hough, being asked to speak, warned against religious inflation as certain to bring in its train a deflation as painful and as devastating as the economic deflation now experienced. Being himself at heart a mystic, he finds it necessary frequently to scrutinize the intellectual content and implications of his mysticism; but after a period of critical reflection he finds new satisfaction in the mystical glow. These two must ever be cultivated if there is to be a healthy Christian life.

* * *

Returned Ministerial Travelers

The pan-Presbyterian council, which met in Belfast, was able to attract, despite the severe financial stringency, some eminent Canadians. The United Church of Canada, which is recognized as in the fullest sense a church holding the Presbyterian system, was represented by Dr. Robert Laird, Principal Richard Davidson and others, while the non-concurring congregations of the old time Presbyterian church found able representatives in Dr. W. M. Rochester, Dr. Banks Nelson and the ex-moderator Dr. Robert Johnson.

One incident of special interest to Canadians centered in an effort of Dr. Rochester to remove from the records the qualification that now accompanies the registration of his group under the name which that group claims for itself notwithstanding the counter-claim that the Presbyterian church in Canada as a corporate body entered the United church. Dr. Laird was able to point out that the whole matter was now in the hands of a joint committee which is exploring the best way of adjusting or reconciling the disputes, though Dr. Rochester did not happen to be one of the persons appointed by his church on that committee. So the matter was set aside as not being presented by a constituent church to the assembly.

The moderator of the United church, Dr. T. Albert Moore, has also returned from an official tour in which he visited the various conferences and assemblies, Methodist and Presbyterian, of the old lands from which the manifold spiritual traditions of his church were derived.

* * *

Visiting Summer Preachers

Among distinguished preachers who have been supplying pulpits during the vacation one must remember Dr. Ross Stevenson of Princeton and Dr. John MacDowell. The latter made a deep impression during his short visit and further visits are desired. Seeing that he was ministering to two congregations both of whose pastors had recorded dissent from the action of their church courts in declaring for a new economic order, it was significant that the joint calendar presented Dr. MacDowell as one who, while denying the duty of the church to organize a new economic system, affirmed its duty to protest against any economic order which tolerated injustice and oppression. In this saying the two pastors would most heartily accord, though for different reasons they disapproved the form in which that doctrine was set forth by their conference.

Dr. Lynn Harold Hough ministered again to two congregations and closed with an impressive statement on the English tradition in the life of this continent. The pulpit of Dr. Stanley Russell was worthily occupied by Dr. Gaius Glenn Atkins, and these famous masters of the pulpit, together with Dr. Ernest Rattenbury of London, provided a rich treat for the sermon tasters of the central province.

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Distress Present And Future

Gratifying reports come to hand concerning the campaign of the Anglican church to replenish its endowments almost exhausted by the maladministration of a trusted expert. While the whole amount desired is not yet in sight, enthusiastic and sustained effort is bringing results which under present circumstances would have appeared almost impossible. On the other hand the extremely small crops reported from the whole Canadian prairie, together with disappointing harvests elsewhere, already are recognized as demanding from the church most represented in those fields an unprecedented effort in the way of organized relief measures to sustain the life and the church organization of the stricken areas. The probable effects of the world wheat organization with its demand for reduced acreage cannot yet be forecast, but grave anxiety hangs over the whole future of Canadian agriculture.

ERNEST THOMAS.

Gives Calvinist View of State

God's Sovereignty Basis of All Government—Murder Trial Reveals Mob Psychology

(Correspondence from New England)

WESTMORE, Vt., Sept. 1.—From Breda, Holland, comes a monograph in English, "The Calvinist View of State," written by Dr. A. v C. P. Huizinga, who spends his summers in America, at Thompson, Conn. Interpreting "Dr. Kuyper, the recognized leader of Dutch Calvinists," he finds in the sovereignty of God the basis of all government. As his "special grace" is the foundation of the church, so "common grace" must be recognized "as the basis of state formation and international law." The phrase "by the grace of God" contains a truth which applies to republican as well as royal rulers. It is "when we view men as before God" that we can say "all men are created equal." History "bears witness to the democratic power of Calvinism," because of its "recognition of the rights to which government and people are bound before God and to each other." Yet even democratic governments "are not of the people in the sense that the people are their authoritative source: this, the Calvinist maintains, is God's alone." "Government, to discharge its God-given function of upholding the right, must itself be righteous." Rulers may and must be called to account, as in the revolt of Holland against Spain and the English and American revolutions. But there may be tyranny by a popular majority as well as by a king. Calvinism asserts the rights of the individual against the state. "The supreme court" in the Macintosh case "stultified itself with a bold assumption that secular power may displace divine authority." So the hope for world peace cannot lie in the mere organization of a League of Nations. "To maintain international law, we must accept the ordering of God which, independent of all treaty and agreement, forces itself upon the conscience of the peoples and summons all to obedience."

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Uncompromising Prohibitionists Defy Popular Majority

It is striking to find a Unitarian and a Roman Catholic taking a similar position on the burning issue now before the American people. At a hearing before the Massachusetts liquor commission on Aug. 29, the drys were told that theirs is a lost cause and that it is their duty to aid in working out "laws of liquor control that will make for temperance." Mrs. William Tilton replied: *"The people* must make over their mental attitudes! They must revive the best of the Puritan attitudes in their ancestry. The should reestablish work for abstinence, not temperance; and give vice *not* 'a little quarter,' but *no* quarter! It was this pioneer morality that kept the underworld under. Prohibition will eventually return! You cannot stop it any more than the forces of reaction have been able to stop democracy!"

Similarily, the chairman of the campaign committee of the dry candidates, John C.

Lynch, "the fighting Catholic," has recently written: "The cry for a change, the depression and the well-oiled wet press all contributed to our defeat: but our day will return, and the cause for which we battled will ascend ever higher under the sober judgment of a people awakened to the folly of legalizing the sale of intoxicating beverages." Such utterances confirm the assertion of Dr. Huizinga that "the leaders of the Christian church agree that government and law are to be maintained *as a special ordering of God.*"

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Mob-Psychology In a Murder Trial

The issue of the Costello trial, illustrating the irresponsibility and inconsistency of popular emotion, only confirms the observations of Rufus Stele, on the staff of the Christian Science Monitor, during its early stages. It was just such a case as the sensation-seeking public loves—a wife and mother of three children accused of poisoning her husband, with a hint of adultery in the background. So one, said the Boston Post, "practically unknown beyond her home city, became as familiar to newspaper readers of the country as its best known public figures." "It is estimated that more than 75,000 gathered in the crowds about the courthouse during the trial." Mr. Stele thus described them: "Women ruined gowns leaning across damp ropes. Men showed how tall they could stand on their toes. Boys, clinging monkey-like to red pillars, set their faces in unconscious grimaces, as Mrs. Costello, . . . running the gauntlet of those tomahawking eyes, scudded like a scared rabbit down the brick path. . . . 'Ain't she pretty!' 'They ought to string her up!' commented a neatly-dressed woman." No wonder the reporter recalled earlier trials in Salem! "There may have been no such things as witches: but there was such a thing as public hysteria that put living fire into accusation." What did these modern crowds, in mood "bored and looking out of a window," care for justice? What they sought was a new sensation. So when the verdict was acquittal, the newspapers devoted pages to "sob-stuff," and "and the four-mile race from courthouse to the home in Peabody was a demonstration of whistles, cheers, yells, waves, honking automobile horns," while "18,000 automobiles passed through the vicinity of Fay avenue that night, the police permitting none to enter it."

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Different Crowds Throng Northfield

Despite business depression, literally 10,000 people from 40 states and 10 foreign countries attended this season's religious conferences at East Northfield, Mass., from June 23 to August 21. Their enthusiastic and joyful spirit was inspired by the addresses of 107 outstanding religious leaders, four of them from Great Britain. The Schools of Religious Education and Christian Endeavor had an enrolment respectively of 409 and 500, and each graduated 36. Dr. Henry H. Crane delivered the closing address to an audience of over 3,000, some of whom had driven 200 miles. Mount Hermon school for boys and Northfield seminary are preparing to accommodate 1,000 young men and women. Such Christian leaven alone can "leaven the whole lump."

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"NRA" Notes

"A burly man alighted from a plane at the Boston airport, the nation's key-man, Gen. Hugh S. Johnson. . . . A few dignitaries formed the reception committee—a cordon of blue-coated troopers, a sprinkling of khaki uniforms. But, for the most part, bare heads and shirt-sleeves, faces turned as though looking for a symbol of brighter days."

He spoke that evening in the ballroom of Hotel Statler: "One hundred men with $10 spend more than one with $1,000 and 99 with nothing. All is done with the full consent of industry, labor, and the consuming public. We are going to rout rugged individualism!"

Organized labor claims that it has not been fairly represented on local NRA boards or conciliation committees. The recovery administrator regarded this issue as one of the most important in the state.

The cans of vegetables put up in New England are estimated to be enough to make a pile of five-foot shelves higher than Mt. Washington. In Maynard, Mass., a steam road-roller was used to furnish live steam and some 25,000 tins were filled by unemployed men and boys.

Prices may have been low, but according to Arthur R. Tebbutt of the Harvard school of business administration, only 10 per cent less merchandise has been consumed during the depression than in the boom years preceding.

Two-thirds of the citizens of New England have signed the pledge-cards to "buy only Blue Eagle."

EDWARD TALLMADGE ROOT

Methodist Education Board Makes Good Financial Report

At the cost of severe reductions and curtailments of program, the Methodist board of education closed its fiscal year without a deficit.

Missions Secretary Returns To Pastorate

Rev. Ernest E. Tuck has resigned as associate secretary of the Methodist board of foreign missions and has been appointed pastor of Bethany Methodist church, Tacoma, Wash.

Estimates Annual Crime Cost 13 Billions

In a new book, Dr. C. J. Ettinger, sociology professor at Western Teachers college, Kalamazoo, Mich., figures that the public cost of crime, including losses through frauds, property losses, economic value of murdered persons and the general waste due to crime, amounts to fully 13 billions.

How the New Presbyterian Hymnal Was Produced

Dr. W. C. Covert, of the Presbyterian board of Christian education, passes on the information that Dr. Calvin W. Laufer, assistant editor of the new Presbyterian hymnal, selected about 4,000 hymns out of a possible 400,000, and from these 4,000 the hymnal revision committee selected about 500 hymns for inclusion in the new book.

Kansas City Has New University

Municipal Institution Plans to Open Next Month—Many College Faculty Changes—NRA to Fore

(Correspondence from Kansas City)

KANSAS CITY, Sept. 1.—The University of Kansas City, objective of a decade of dreams, campaigns, and mergers, will open in a modest way Oct. 2. The opening of the school will come as a decisive step in making the university a living institution, with an actual faculty and peopled classrooms. The instruction which will be offered in the new school will include standard courses for the first two years of college work. Enrolment will be limited at first to about 250 students. The school will be co-educational. The University of Kansas City is the result of the merger in 1930 of the movements for Lincoln and Lee university and the University of Kansas City, Missouri. No president for the university will be chosen at the present time, but with the expected developments a search will be undertaken to find a president who can develop the university to its fulfilment. It is expected that additional and increased benefactions in the coming two years will provide for the addition of the advanced work of the third and fourth years, and that later professional schools will be added, together with facilities for adult education, so that the university will ultimately grow to its full stature.

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Dr. Braden Resigns

Dr. Samuel B. Braden, dean of the school of religion at the University of Kansas for the past eleven years, recently resigned to become the pastor of the First Christian church of Paducah, Ky. Dr. Braden was the first dean of the school of religion after it was incorporated in 1922 and credit toward graduation granted by the university for students taking religious courses. For the past eight years Dr. Braden has served as pastor of the North Lawrence Christian church in addition to his teaching duties.

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Dean Edwards To Resign

Those students who enrol for work in the Missouri Bible college at the University of Missouri this year will study for the last time under Dean Granville D. Edwards, head of the institution for more than 25 years. Dean Edwards will retire from the Bible college in 1934 and will be succeeded by Dr. Carl Agee, a faculty member for the past two years.

* * *

NRA Leader Challenges Ministers

In a recent appeal to Kansas City ministers, Conrad H. Mann, general chairman here of the President's emergency re-employment campaign, said: "The NRA is an attempt to cure a patient that is sick, not from a seasonal ailment, but from a major illness. Those who say this ailment will be cured by merely letting the patient

alone are fully discredited by now. Are we foolish enough to believe this situation can continue much longer without terror and violence? Is there a sound reason why a land that begs its farmers to let part of their land lie idle, that tells cotton raisers to destroy a fourth of their crop, that orders surplus hogs to market, a land that is burdened with overproduction because of faulty distribution of wealth—is there a basic, defensible human reason why one man should starve in such a land? Go to your pulpits and demand the practice of the Christianity this country gives lip service to!"

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Westminster Calls New President

Dr. F. L. McCluer, formerly head of the department of economics and sociology at Westminster college, Fulton, Mo., was recently named as president of that institution. His teaching chair will be filled by Dr. Edward Jerome Webster who has been teaching at the University of Chicago.

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Burris Jenkins Praises NRA

That a new era of human fellowship in all social and economic relations is being ushered in by the NRA was the declaration of Dr. Burris Jenkins to his congregation recently. He declared that while the NRA was not socialism, fascism, or a start toward communism, it was a civilized conception of man's duty to man, at last placing human welfare before the old "property rights." "It is the placing of the ancient conceptions of human fellowship at last into actuality," he said. "'Love your neighbor,' 'Live and let live.' We at last have found we must help each other to restore prosperity." He analyzed the movement as made up of four phases: (1) the abolition of cut-throat competiton; (2) the elimination of the exploitation of labor; (3) the abolition of child labor; and (4) the more equitable distribution of wealth. These four phases all play a part in the production of the supreme good.

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Code Meets Biblical Barrier

Ven Martin, a dry cleaner, living just over the Oklahoma line, recently declared that the Bible forbids him to sign the national recovery agreement. "I will abide by any agreement as to hours and wages, but I'll not sign the contract," he declared. "The 13th chapter of Revelation says that anyone signing this is marked with the sign of the beast. 'And that no man might buy or sell, save he that had the mark, or the number of the beast or the number of his name,'" Martin quoted. "That mark is nothing else but the NRA eagle."

IVAN G. GRIMSHAW.

New York West Side "Y" Has New Secretary

Ernst O. Jacob, whose career includes such posts as "Y" national secretary for the Turkish empire and "Y" secretary in Smyrna, Krakow and Athens, is the new executive secretary of the New York West Side Y.M.C.A. Mr. Jacob has been decorated by the Polish and Greek governments for meritorious service.

Tour Nation to Aid Good Will

National Conference of Jews and Christians Plans Round Tables Across the Continent—Bishop Dunn Dies

(Correspondence from New York)

NEW YORK, Sept. 2.—The National Conference of Jews and Christians has planned a real adventure for its program this fall. Three outstanding leaders of the Catholic, Jewish and Protestant faiths are to embark on a coast to coast tour designed to promote better understanding among the three great religious groups in our country. Father John Elliott Ross, Rabbi Morris S. Lazaron and the Rev. Everett R. Clinchy will travel together setting up meetings, seminars and round table conferences which will aim at ironing out misunderstandings and prejudices and discovering ways of cooperating in the common primary concerns of western civilization. Father Ross is well known for his books and his work among students at Columbia and other universities. Rabbi Lazaron is leader of the Baltimore Hebrew congregation and prominent in the civic affairs of Maryland. Mr. Clinchy is director of the National Conference of Jews and Christians and widely known for his skill in bringing differing religious groups to a recognition of their common ideals. The country-wide tour is to be preceded by a seminar in this city in October and the program for this is being prepared by Martin Conboy and Charles H. Tuttle.

* * *

Foreign Missionary Conferences

The various foreign mission boards are uniting for a series of conferences on the foreign mission situation. These conferences are to be held in about 30 of the great cities of the country from late this month to the end of the year. The New York conference is to be held from Oct. 29 to Nov. 3 and will include a meeting for ministers and their wives at the Riverside church. Dr. Stanley Jones is to be one of the speakers. Those preparing the program state that this series of meetings is in no sense intended to answer the Laymen's report on foreign missions or to furnish propaganda for it. But it is good to note that they also state that "there will be no disposition to evade any issues raised by that report."

* * *

Unemployed Are Young

It is generally supposed that it is the middle-aged and the ageing workers who are the hardest hit by the unemployment crisis. However the figures of the Association for improving the condition of the poor, made public this week, do not bear this out. According to this report, "The percentage of idleness is greatest for both sexes among persons under 20 years of age classified as gainful workers." Some of the effects of the depression are pointed out in the report which states that within two years after the depression began nearly one-half of the families surveyed were

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without wage earners and only one in four persons ordinarily employed was still at work.

* * *

A "Church of Service"

Dr. I. Warsaw plans in a few weeks to organize a "Church of Service." Believing that there is so much talk about budget and finances in most of our churches that the underlying purpose of the church is blurred or forgotten, he is proposing to open a church in which membership dues are paid in terms of service rather than money. The plan is for the minister to make his living at some other occupation and for the members to contribute some of their time and talents instead of their money. The Manhattan Congregational church at Broadway and 76th st. has been secured for the experiment.

* * *

Civil Liberties Union Memorializes President

The American Civil Liberties union has petitioned President Roosevelt for a more liberal policy in regard to political refugees. The situation in Germany is, of course, the immediate cause of this plea, for there are many men and women being driven out of that land for offenses purely political. The president is asked to revise the executive orders so that consuls may grant visas to bona-fide political or religious refugees wherever convinced that they will not become public charges and in general to modify the restrictions applying to such persons. Especially is the President asked to call the attention of our consuls to the specific claims in law of political and religious refugees to asylum in the United States. The Civil Liberties union is asking political, labor and religious organizations throughout the country to petition the President along similar lines.

* * *

Says Evolution Theory Is Dead

Speaking as guest preacher at the Marble Collegiate church last Sunday morning, Dr. David DeForest Burrell of the First Presbyterian church of Williamsport, Pa., stated that the theory of evolution had suffered a more complete collapse than is generally realized. He said that the president of the British academy of sciences had recently asserted that we had come to the end of the evolutionary theory and that the only alternative was that of creation. Dr. Burrell stressed particularly the fact that Christian philosophy does not identify the universe with God. It is interesting to note how much many of our preachers have been influenced by the writings of Jeans and Eddington.

* * *

Bishop Dunn Dies

Bishop J. J. Dunn, auxiliary bishop of the Roman Catholic diocese of New York, died suddenly this week. Bishop Dunn was known throughout the Catholic world for his zealous efforts on behalf of foreign missions.

EDMUND B. CHAFFEE,

New York Convention Will Discuss "Christ and a Thinking Church"

The first joint convention of the New York state council of churches and the New York state council of religious education will meet Nov. 8-10 at Park Central Presbyterian church, Syracuse, with such speakers as Albert W. Beaven, Halford E. Luccock, H. Augustine Smith, Cleland B. McAfee, Gaius Glenn Atkins and Roy B. Guild. The general theme for discussion will be "Christ and the Thinking Church." Full information may be obtained from the New York council of churches, 200 Murray building, Syracuse.

Dr. E. D. Jones Has New Book on Modern Preachers

Dr. Edgar DeWitt Jones, of Central Woodward Christian church, Detroit, is publishing this fall a book entitled "American Preachers of Today: Intimate Appraisals of Thirty-Two Leaders."

All Relief Now Public Affair

San Francisco Eliminates Private Agencies from Aid—Churches Meet Movie Competition

(Correspondence from San Francisco)

SAN FRANCISCO, Sept. 1.—The city of San Francisco is now directly responsible for all relief funds received from city, state and federal governments, the public relief administration having been completely divorced from all private agencies. The monthly expense is now $490,000 compared with $590,000 last April. The personnel engaged in relief for the past two years has been largely retained, private agencies meeting the salaries in many cases.

* * *

Churches Find Ways to Meet Movie Lure

Churches in California must compete on Sunday evenings with the movies, which undoubtedly draw an increasing number of church young people after their own youth meetings are over. Dr. Jason Noble Pierce in the First Congregational church of San Francisco has found the use of news reels helpful in building up the attendance. He comments on current events as shown on the screen. Dr. Paul Reagor of the First Christian church of Oakland has a successful forum on alternate Sunday evenings, answering impromptu questions from the floor. Dr. O. W. S. McCall of Berkeley has replaced his midweek prayer meeting with an impressive Tuesday noon meeting in a moving picture theater. Automobiles gather his choir members who sing hymns in vestments. Several hundred people attend. Many Christian Scientists are said to come with regularity. No offering is taken.

* * *

Newspapers Find Tax Loophole

The Hearst press supported the sales tax in California which exacts a 2½ per cent additional payment on all commodities purchased. Now comes the ruling that newspapers need not collect or pay any tax on their receipts from subscriptions or sales as news is a service and not a commodity! The milkman and baker are indignant.

* * *

Mission Conference Against Sales, For Income Tax

Chester Williams and George Tolson at the 20th anniversary conference at Asilomar of the Missionary Education movement last month brought out some unfamiliar ideas regarding the relation of the church and industry in connection with the timely mission study books for the coming season. The former drew up a petition to the governor protesting the injustice of the sales tax of 2½ per cent and favoring the income tax measure which most of the delegates gladly signed. The governor has since vetoed the income tax proposal of the legislature.

At one of the fireside meetings, Mrs. Hattersley of Pasadena, formerly of

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Burma, described the writing of the hymn, "He Leadeth Me," by her father, Rev. Joseph Gilmore.

* * *

Religious Fellowship Forum

The Religious Fellowship forum of Oakland brings Jews, Catholics and Protestants together around the luncheon table each month. The speaker on Aug. 30, was Galen M. Fisher of New York who described the recent survey of interfaith enterprises which his Institute of Social and Religious Research has conducted. The meeting place is the Athens club of Oakland, which occupies the site of the church of his boyhood.

* * *

Pastoral Changes

After 25 years in Berkeley, Dr. W. R. H. Hodgkin of St. Mark's Episcopal church becomes archdeacon working in close association with his brother-in-law, Bishop Parsons.

Galen Lee Rose of Oakland has accepted the call to the First Christian church of Fresno. He will be succeeded by D. L. Hughes of Santa Cruz.

* * *

Seminaries Open

Dr. John Wright Buckham in his opening address before the Pacific school of religion on "Will Religion Survive?" described this age as wistfully religious. "We know religion will survive as long as man survives, for it is essential to his nature. It becomes more evident that the future of religion rests with Christianity," he declared.

Dr. J. W. Bailey on the evening of the same day opened the semester of the neighboring Berkeley Baptist divinity school with a striking address on "Rethinking Christianity." Dr. M. K. W. Heicher will speak at San Anselmo's opening, Sept. 14.

* * *

And So Forth

Ex-President Hoover has accepted membership of the board of directors of Mills college of which his friend, the dynamic Mrs. Aurelia Henry Reinhardt, is president.

STANLEY ARMSTRONG HUNTER

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Blarney Kiss, The

(Tom Walls) (B. & D. Production) Fairly entertaining British picture concerning the career of an Irishman who has acquired the gift of speech from kissing the Blarney stone in youth. Sincere love story a pleasing feature. Dialogue mediocre but cast good as a whole. For A: Passable. For Y: Fairly good. For C: Fair.

Dangerous Crossroads

(Chic Sale) (Columbia) Fast moving and thrilling railroad melodrama with Chic Sale as the old-time engineer who assists hero to capture a band of freight thieves. Some incongruities in story but few novel features and Chic Sale's usual dry humor help. For A: Depends on taste. For Y: Good. For C: Too exciting.

Her Bodyguard

(Edmund Lowe, Wynne Gibson) (Paramount) Absurd light comedy of golddiggers and backstage intrigue. Hero becomes hired bodyguard for stage star, whose jealous sponsor wishes her protected from rivals, and of course wins the girl to end the farce. Unimportant musical numbers. For A: Stupid. For Y: No. For C: No.

Morning Glory

(Katharine Hepburn, Fairbanks Jr.) (RKO) Slow-moving story made worthwhile by fine direction and notable work of Hepburn as naive, stage-struck girl who goes from small town to Broadway determined to win success, and achieves final triumph only after heartache and bitter disillusionment. For A: Good of kind. For Y: Good. For C: No.

One Sunday Afternoon

(Gary Cooper, Fay Wray) (Paramount) Good screening of the successful stage play. Dentist-hero has chance for revenge on rival who stole his girl years before, but loses interest when he sees her and realizes his wife's worth. Flashback tells story of love rivalry. Convincing and appealing story. For A: Good. For Y: Good. For C: Mature.

Mary Stevens, M. D.

(Kay Francis, Lyle Talbot) (Warner) Serious drama following medical careers of hero and heroine and their complicated personal lives—his marriage to another, divorce, and return to his real love. Story rambles and too much emphasis on sufferings of children but Kay Francis excellent as earnest, successful doctor. For A: Fairly good. For Y: Doubtful. For C: No.

This Day and Age

(Richard Cromwell, Judith Allen) (Paramount) Thrilling, improbable drama well acted and produced. Brutal gang murderer of high school tailor, acquitted in court, stirs student body into action to prove his guilt by kidnaping him and, in sensational mob "trial scene," forcing his confession. For A: Perhaps. For Y: Doubtful. For C: Too exciting.

Best Recent Films for the Family:

The Strangers Return
Samarang
A Study in Scarlet
Mama Loves Papa
Man Who Dared
Three Cornered Moon

Films of Special Interest to Adults:

Storm at Daybreak
Another Language
The Masquerader
Moonlight and Pretzels
Secret of the Blue Room
Tugboat Annie

BOOKS RECEIVED

Life in the United States, a collection of Narratives of Contemporary American Life. Scribners, $2.50.

Epochs in the Life of Simon Peter, by A. T. Robertson. Scribners, $1.75.

Some Religious Talks by a University Professor, by Walter Wilson Jennings. Christopher, $1.75.

The Protestant Churches and the Industrial Crisis, by Edmund B. Chaffee. Macmillan, $2.00.

Germany Enters the Third Reich, by Calvin B. Hoover. Macmillan, $2.50.

Beaver, Kings and Cabins, by Constance Lindsay Skinner. Macmillan, $2.50.

The Doctor's First Murder, by Robert Hare. Longman's, $2.00.

The Secret of the Saints, studies in Prayer, Meditation and Self-discipline, by Sir Henry S. Lunn. Macmillan, $1.00.

End and Beginning, a Play, by John Masefield, Macmillan, $1.50.

The Eternal Values, Riddell Memorial lectures, by William Ralph Inge. Oxford University Press, 2/6.

A Survey of Mystical Symbolism, by Mary Anita Ewer. Macmillan, $3.40.

South American Memories of Thirty Years, by E. F. Every. Macmillan, $3.00.

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